


The impudent and daring Protestation, and appeal to God, of *George Bishop*, concerning the business of the *Lord Craven*, whereof (as he confesses) he had the whole management.

I Do declare *in the presence of the Lord, before whom I fear, who searcheth the heart, and tryeth the reins, and bringeth every work to judgement, that I am clear and innocent therein; nor have I used, nor do I know of any indirect proceeding in that whole businesse of Craven and Faulconer.*

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George Bishop.

THE
Lord Cravens
 Case Stated ;

AND
 The IMPOSTOR Dethron'd :

By way of REPLY to Captain George Bishop,
 A Grand Quaker in Bristol.

Wherein is briefly hinted, the rottenness of the
Quakers conversion, and perfection, in general, ex-
 emplified in this busie BISHOP; in special instanced

In his Practises } Estate of the LORD CRAVEN,
 against the } Life of Mr. LOVE.

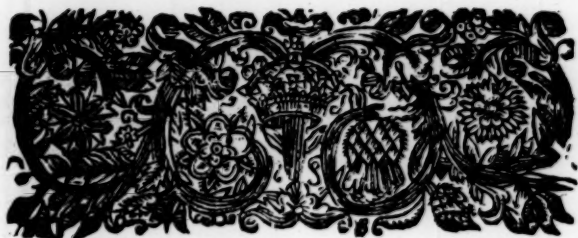
By occasion whereof, this Truth is asserted, viz. If
 we may judge of the Conscience, Honesty, and Perfecti-
 on of *Quakers* in general, by this man in particular,
 A man may be as vile a person, as any under hea-
 ven, and yet a perfect QUAKER.

Come down, and sit in the dust, O Virgin, Daughter of Babylon,
 sit on the ground; there is no Throne, O Daughter of the Chal-
 deans, Isa. 47. v. 1.

Thy nakedness shall be uncovered, yea, thy shame shall be seen, v.

By Ralph Farmer, a Servant of Jesus Christ, who was crucified
 at Jerusalem, above sixteen hundred years ago, and whose
 Blood the *Quakers* trample under foot, as a common thing.

LONDON, Printed by R. I. for Edward Thomas, at the Adam
 and Eve in Little Britain. 1660.



To the Right Honourable, *William*
Lord Craven, Baron of Hamp-
stead, Marshall in the County of
BERKS.



T'S usual (my *Lord* you know) in
publishing books, to prefix the
name of some worthy and confi-
derable *personage*; and I now ap-
ply my self to your *Honour*, upon
several accounts.

First, *Tu res agitur*, much of the
matter ensuing concernes your self.

Secondly, I never heard, but that you were a lo-
ver of your Country, alwayes with much respect
and honour, treating and entertaining your Coun-
trymen that came over into the *Low Countries*, (the
place of your residence, for many yeares together)
and hee that loves my *Country*, I love him, and him
I honour. As for your Adversary (the man I here
deal with) *his tongue is no slander*, for who will be-

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lieve a *common lyar* ? which whether I have made him appear to bee or no, *judicet mundus*.

Thirdly, I understand the present *Parliament* hath taken cognizance of your *cause*, and intend to consider it next *Session*, and I am come (in the mean time) to bring you *good newes*; your Adversary *quakes*, which if it bee a symptome of *true Conversion*, there is hopes that *confession*, (an ingenuous *confession* of the whole design) and an endeavour of *satisfaction* (if it can bee) will follow; but fearing it may prove but a *false birth*, I have put *manum obstetricalem*, in *intima*, search'd his bowels for a *real* discovery, that the world may no longer bee deceived with a *windy* conception. Truly, my *Lord*, your case is hard; but what shall wee say? 'tis the *fortune of the wars*; and there you know (as in a common scuffle) many an *honest* man, that stands by, and means no *harm*, gets a knock, as well as those who begun the *quarrel*; and this your Adversary *himself* (who confesses to have had the managment of the whole business against you) seems to me clearly to acknowledge, as the ground of your *Sequestration*: For, in answer to an *objection* made on your *Honours* behalf, by your friends, in the *Narrative*, by them published, hee (your Adversary) doubting of the weight and validity of the *testimonies* produc'd against you, sayes, (in the fourth particular answer, page 22. of his book) *that the time when your estate was sequestred, was, when the Commonwealth was deeply imbroiled in wars.*

And then goes on, and sayes, (in the next page) *that in such times and cases, they have many considerations, as the reason of their actions, which those who*
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are without doors, (that is, your Honour, and your friends, who were not of the Parliament) neither know, nor apprehend, nor are to take upon them so to do: So that here (you see) is Club-law, you must bee sequestred, because the Commonwealth was imbroil'd in wars; and your Honour (being out of doors) must neither know, nor apprehend ('tis too far above your reach) the reason why; nor are you to take upon you ('tis presumption) so to do: For hee tells you (page 2.) that true Englishmen, have used to have Parliaments, and their Acts, as being the judgement of the whole Representative of the Nation, in more veneration and esteem, than to bee put into the ballance, with the contradictory assertions, of any private or byass'd spirits.

And truly (my Lord) upon this ground, we may well question, *whether you bee a true Englishman*, or no, who being swayed by your own private interest, and byass'd with a desire after your own estate again, should dare now to move any thing against the actions of that Parliament, which (as he tells you in the same page, answ. 6.) *upon the proofs* by him alledged, and (because they were not full enough) *for reasons best known to themselves, in time of general imbroilments, order'd your estate to bee confiscate.* So that still (my Lord) you must take the fortune of the wars; and though your Honour, and all out of doors, know no reason for it, yet they did it (sayes hee) *for reasons best known unto themselves.*

But will your Honour give mee leave (as a true Englishman) to say something for *that Parliament*, and indeed for *all Parliaments*, and Courts of Judi-

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cature; you well know, that the manner of their proceedings, in administration of *Justice*, is much according to that *Economico-Political* process of nature in man himself, wherein the apprehensive, deliberative, and conclusive faculties, (which in a word wee call *common sense*) which is the great *Judicatory* in man, doth determine all things, (with a common and equal respect) as they are represented. Now the outward senses, are the *Spies* and Intelligencers of the *Soul*, who bringⁱⁿ severall objects (according to their respective *natures* and faculties) to bee judged of, and determined by the *understanding*. And hence wee say, *nil in intellectu, quod non sit, prius in sensu*.

Now if these senses (either by any defect or vice in the *organ*, faculty, or *medium*, (which wee might follow with an exact and elegant Analogy) but I will avoid prolixity) If I say the *senses*, either by deficiency, or redundancy, under, or over-doing, make a *false report* unto the Court (the common sense) *false judgement* must proceed accordingly, and yet the Court blameleis: But some men tell us of *inferiour* faculties (even in the soul it self) which do corrupt the *superiour*, and so obstruct *Justice*, and pervert judgement: If this bee so, it is *within* doors, and I who am *without*, am not (I am told) to take upon mee to enquire into. All the *hope* is, the smoke of *Gun-powder*, (being by Gods goodness) *dissipated*, the noyse of *Drums* and *Trumpets*, and clattering of *Armour* ceased, and those imbroilments, which *hurried* your estate into sequestration, *abated*, and the *confessions* (and so the guilt) of your adversaries discovered; the great *Judicatory*

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ry of the Nation, will bee the better *able* to discern and judge of your case, with *serene judgements*, and imperturb'd *affections*; and accordingly resolve upon, and *execute* such signal *justice*, as shall deliver the *land* from the guilt of *oppression*, if any such there bee in this *particular*, which is, and shall bee the prayer of him, who is,

My Lord,

The *Commonwealths*, and your
Honours servant, so far as
your *Honour* is the servant
of the *Commonwealths*.

RA. FARMER.

To

To the Christian and understanding Reader.

Reader,

Think it requisite (by way of Preface) to give an account, why I sit not down in a retired and desirable silence; I met with one who tells mee, that, As hee that impaireth the good name and fame of another, is cruel to that other; so hee who neglects his own, is cruel to himself: And that it concernes Ministers of the Gospel in a special manner, to preserve their reputation, because the contempt of their persons redounds to the prejudice of their work and calling. How I have been reproached and charged by my quaking Adversary, in his railing and reviling Pamphlet, is obvious to all who read it; and how falsely, appears in the discourse ensuing; as for his foul language, I leave it to the men and women of their generation; but as for the imputation of forgery, and under-hand practises, my soul so much abhors them, that I should think it my sin to sit still in silence under them, but rather conceive it my duty, to return them whence they came, there being so just and real a lodging for them, of which (Reader) I constitute thee a Judge between us. As for those vulgar bubbles, that take winde, and rise with every light and foolish story, which they receive from the men and women only of their own perswasion, and judge of things and persons by the rule of their affections, I dismiss them to Anticyra, for a purge of Hellebor, taking up the resolution of
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the Apostle (in cases where I appeal not to them) with 1 Cor. 4. 3; mee it is a very small thing to bee judged by them, or by mans judgement; for what more false, uncertain, and inconstant, than the popular ayr, who cry Hosanna so day, and Crucifie to morrow? No (Reader) I'll dwell at home; and so long as I maintain peace between God, and my own conscience, I'll rest there. But some may say (for wee live in a querulous age, wherein every one (even women) will bee quarrelling) why did you at all appear in publick? I answer, to maintain the peace of my own conscience; for I say with David, 1 Sam. 17. 29. was there not a cause? Shall the uncircumcised Philistines, defie the Hosts and Armies of the living God? And shall David (though a stripling) stand still and bear it? No, Curse yee Meroz, saith the Angel of the Lord, curse yee Judg. 5. 23. bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord, against the mighty.

I writ not this, as blaming all who have not appeared with mee in the like manner: But this I judge, that if (in such a case as this is) the Lord suggest it to any man, (especially a Watchman) and make his spirit willing, and hee withdraw upon selfish considerations, hee cannot maintain that peace true Christians look for: For my part, in plain English, I am not (I cannot bee) an Universalist.

There is an opinion (or at least a practise) taken up by some of universal respect, and compliance with all persons, of whatever opinion or perswasion, which is not less prejudicial to truth, than the Doctrine of the universal and equal love of God to all, is prejudicial to grace. I know they are both plausible things, win-

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ning and taking, as much suiting to, and complying with every mans interest and affections; but how agreeing with Gods minde, with some men, sub judice lis est, but is with mee determined. And for the former, I have taken some notice of the insinuations and subtilties of it, in our last generation; for what more usual Plea (with those who lay in wait to deceive.) than love, and sweetness, and meekness, and gentleness, and mutual forbearance, indeed in difference in matters of Religion; as if it were a vertue to Scepticks, ever doubting, querying, and questioning, never resolving, that either this or that, were the undoubted minde of God, and the true Religion: And how skillfully did the Prince of Darkness play his Game in his black Regiments, by branding all those with the scandal and reproach of passion, and bitterness of spirit, who would not answer his ends in a luke-warm neutrality? Or at least, in such a sweetness of spirit, (as they call it) as should give equal encouragement. But whether the Word of Christ warrant such a deportment, would easily bee concluded, if men would not consult their ease and worldly advantages; and I propose it to bee considered, whether one, or both of these, bee not the temper of this kinde of people? Let which side will bee uppermost, they will loose nothing. I could not but smile (but yet with a kinde of indignation) when I took notice of a Letter, heretofore written from London, to one in this City, in the behalf of blaspheming Nayler, when the punishment, adjudged by the Parliament, to bee inflicted upon him in this City, was to bee executed, the Author of that Letter takes an occasion, from information of some of his fellow Saints, (of the new modell) that there were some
here

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here of bitter spirits, forsooth, and fearing rigorous execution, writes for a mitigation, giving high expressions of what super-excellencies hee found in that adorable creature, when as this Epistoler himself, is a Saint of so milde and sweet a temper in Religion, that hee will never bee branded for a Puritane; for Sabbath dayes were his fittest seasons to look over his accounts, or to go to his house in the Country. Truly Reader, I must tell you, wee are fallen into those times, wherein most peoples Religion (I mean the wise ones) lies in making faces, and courting the rising interest, at least waiting an opportunity so to do: In the mean while, the question growes high, and Romes interest (by the subtilties of the Jesuites working amongst us) is very much promoted, and that by our own hands, men pretending (which is strange) to the Protestant perswasion; for now the question is not (as among the Separatists) whether our Parishes are true Churches, but whether wee have had any true Churches at all in England, till these late years, that they were brought in by the Sword in the late Army, or those who accompanied them; and it's very like (if the Lord prevent not) Magisterially, and Dictator-like (almost in Cathedra) to bee resolved, That wee neither have, nor had true Churches; or Ministers among us, and that wee must renounce our Ordination, take it up from the people, and so make all new, after a mode, which yet our eyes, nor the eyes of our Fore-fathers have ever seen, or their eares ever heard of. To effect this, have those Emissaries of the Roman Faction, no doubt, stirred up, and set on foot these obtrusive Quakers, (though the generality of them suspect no such matter) to cry down our Churches, Ministers,

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and Ordinances, to whom they have now drawn in, heads and pens more subtil and able, who, aliud agentes (as it were) do that for them, which they themselves (in their own persons openly) were not able to effect or accomplish, who doth not with fear and sadness (that doth consider) foresee that lamentable result, that's like to follow upon the contests raised, and encreasing between our brethren of the Presbyterian and Independent perswasion, and which by the heat and opposition of persons of ability, (on both sides) are like to grow more high than ever: But if my poor low voice might bee heard between them, and Oh, that the Lord would perswade them to hear, I should say as Abraham to Lot, Let there bee no strife between you, for you are Brethren; and I should beseech them in Josephs language to his Brethren, Fall not out by the way: But if I cannot bee heard, I make this protestation, disclaimer, and prayer, Lord, let not my soul come into the secrets, and let mee never partake of the delicacies of those men, who make Schismatical separation, destroying those Churches and Ministry, wherein, and by whom (blessed be God) thousands have been converted and saved; and who are willing to reform, and conform, according to what is revealed in the Scripture; sure I am, and experience (the Mistress even of fools) hath made it good unto the world, that Discipline and Government in the Church, hath (ever since the reformation from Popery) kept the Reformed Churches free from Heresie and Blasphemy getting head among them; and if there were danger of an inrode, and an incursion, by the abuse of Government, bee shall come little short of an Ideot, (and wise men will easily acknowledge it)
that

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that doth not perceive, that no Government at all, every one being left to his own fancy) will much more do it. It's a strange piece of madness, not to put a difference between inforcing men to Religion, and tolerating all Religions, to the hazzarding of the true: Or if (putting a difference) Matchivilianisme shall so far prevail with any, as that, so they can secure their own interests, they care not for the concernments of Jesus Christ, and his Gospel. As for my own former undertakings (by the help of the Press) I have but endeavoured to discover these upstart enemies, and adversaries to the truth, who privily brought in damnable Heresies, even denying the Lord that bought them. By occasion whereof, I have raised up this home-bred Adversary, my own Countryman, by hinting only at whose impostures in this kinde, the impostume is broken, and much filth and quittance hath been vomited forth from it, in most unchristian railings, lyings, and reproachings, who yet withal, pretends to higher measures of Saintship, and perfection, than ordinary, which considering (and well knowing the man, and his practises) I concluded this with my self, that if wee might judge of the conscience, honesty, and perfection of the Quakers in general, by this man in particular, wee may well assert this, viz. A man may bee as vile a person as any under heaven, and yet a perfect Quaker, which (after a brief discourse of the conversion and perfection of Quakers in general) I have endeavoured to demonstrate, from the practises and doings of him in special; and this in his dealings in the matters of the Lord Craven, and Mr. Love; the ones Estate, and the others Life.

The materials I have built my discourse with, (in the

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matter of the Lord Craven) are two printed pieces, bee the one entituled, A true and perfect Narrative, of other the several proceedings, in the case concerning the published Lord Craven, wherein are set forth the whole proceedings, together with the Indictment, Tryal, and death Conviction of Faulconer, of Perjury, in that information, upon which the Lord Cravens Estate was sequestred, which piece was printed and published by the friends of the Lord Craven; the other is a piece, entituled, The Lord Cravens Case, &c. with a short examination of that former Narrative; and this latter, was written by Bishop himself, in excuse, and defence of himself and Faulconer, of which book, hee printed so few, and so disposed of them, as that I could not get one, either here, or at London, until (by providence) I was directed to send to himself to borrow it. And this I did, because in his Pamphlet against mee, hee quotes it, and refers to it, for clearing (as hee thought) of his innocency; which if hee had refused to lend mee, I intended to acquaint the world, that hee had quoted his book to clear himself, which could not bee come by, which (it may bee) hee feared, and therefore sent it mee; or otherwise, by the disposing of Divine Providence (the time being come for the discovery of his deep hypocrisie) hee was over-ruled so to send it. For his own Confessions (therein contained) and Faulconers Confession upon his death-bed, of that perjury, (which Bishop would in his book free him from) being conferred, and compared, the whole practise, and whence it arose, and how it was carried on, is manifestly discovered; as in the discourse following, to which I have added a little of his dealings against Mr. Love, to let him, and the world see, whether hee
bee

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ees, bee not also a blood-sucker. Could I have gotten his
e, of other book, called, A Short Plea, &c. which bee also
the published against Mr. Love, I doubt not but thence I
pro- should have made a further discovery of him; but bee
and dealt as subtilly in this, as in the former, printed so few,
for- as that they cannot bee gotten. But I suppose what I
se- have done is sufficient; the improvement I make of
the the whole, is this, to let the world see, how deeply and
en- closely wickedness may lye lurking in our natures, and
hort what a desperate evil Hypocrisie is, that a man may
lat- continue in such wickedness unrepented of, and yet
de- think himself a Saint, and to have attained to perfecti-
bee on: If by what I have herein done, I may bee instru-
uld mental to bring him to repentance, or his case may bee
pro- as a Pillar of Salt, to season and caution others, I
it. shall bee abundantly satisfied in my labour, and shall
ee, (when I know it) give God the glory: In the mean
bee time, I rest,

Reader,

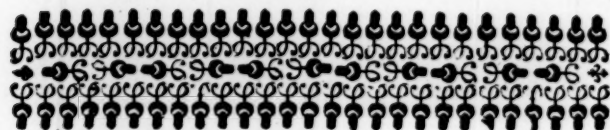
Thine, and the Churches
Servant;

RA. FARMER.

THE



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THE IMPOSTOR DE THRON'D;

OR,

The Quakers Throne of Truth

Detected to be

Satans Seat of LIES.



TS the great *Criterion* and distinguishing Character of the Generation of *Quakers* among us, that they *pretend* to greater measures and higher stature in *Christ* and *Christianity* than others, to have attained even to *perfection*; such perfection, as to be *without sin* in their persons. This to be so, is manifest by their *reproaching* and vilifying the Ministers of the Gospel, and their Doctrine in *this* point; though we teach and press *perfection* as the *white* to be aimed at, and as that which every *true* Christian must, and doth endeavour after, *not as though he had already attained*, either were already perfect, but following after, if that he might apprehend that, for which also he is apprehended of *Christ Jesus*; Phil. 3. 11, 12, and which he shall attain unto, when he hath attained unto the *Resurrection of the Dead*. And although we say and teach, that there is a *measure* of perfection, even in *this* life attainable (and that personal too) consisting in *sincerity*, *integrity*, and *uprightness* of heart, walking in all good conscience both towards God and men: And

C

that

2 Cor. 7. 1.

that we must and do daily *cleanse our selves from all filthinesse of the flesh and spirit, perfecting holiness in the fear of God.* Although (I say) we *preach* and *press*, and (by grace received) *practise* this, yet this will not content them: No less then *such* a manner and *such* a measure of Christ *within* them, as shall put them out of need of Christ *without* them, will serve their turn: If this be not so, they have no cause to charge us as they do, for we do (with all seriousness possible) profess and urge a necessity of Christ *within us*, renewing, transforming, and changing us from our dead and perishing estate in *nature*, and conforming, and making us more and more like unto himself by *grace*, and the mighty and powerful operations of his Spirit *within us*. When we sin (which we would not do) giving the grace of *repentance* (and the exercise of it) *unto us*: By his mediation and intercession in heaven, procuring pardon and peace for us, and as our *Head* and *King*, by degrees, subduing our sins and iniquities (which are our greatest enemies) *under us*. This is our *Doctrine*; this we *profess*, *preach*, and *practise*. And for the truth of this (that we do so, even all of us unanimously, and with one mouth) I appeal to the whole world to bear us witness. But this (I say) our present Adversaries disapprove of; their *perfection* is of another nature, a high form of perfection, *absolute* and *entire*, wanting *nothing*. And we are (with them) *false teachers*, because we say, we cannot here attain it. To argue this a little, because 'tis (*cardo & caput controversiæ*) the great and main thing they *seem* to drive at, and to profess; witness their *more* severe carriage and *conversation*; their *demure* looks, their *abstinences* in meats and drinks, the pulling off their Points, Laces, and Ribbons from their *cloaths*, their separating and withdrawing from the society and familiarity of all others, *as unclean and polluted*. And last of all, witness their living without, and despising all former *Ordinances* and *Administrations* since Christ and his *Apostles*, as if too low and mean, and not suiting with their *perfection*. We shall therefore a little

Rom. 7.

examine

examine this matter, and try their Title, and doubt not but (upon trial) we shall finde them as those in the *Revelations*, whom the *Angel* of the Church of *Ephesus* tried, *Rev. 2. 2.* who said they were *Apostles*, and were not, and so were discovered to be *liars*: Perfection then is two-fold, *Doctrinal*, and *Practical*; Doctrinal perfection, is such a height and measure of knowledge, as beyond which a man cannot go: To be perfect in knowledge. Practical Perfection is such a measure of holiness, as not to sin at all, at any time, in any thing, but to be perfect in the measure of every grace, and in the practice of every duty. I suppose this is to plain a distribution of humane perfection absolute, as is very clear and obvious. And if our Adversaries mean less then this, they fall in with our Doctrine, and then they quarrel and charge us wrongfully. Now if I shall shew from *Prophetical* and *Apostolical* Doctrine (and consequently from the Doctrine of Christ) that perfection in either kinde, (Doctrinal or Practical) is not in this last sense in this life attainable, then the *Quakers* are found to be out of the Doctrine of Christ, and are hypocrites and liars; and it will not need many words to prove either. And first for Doctrinal Perfection, that we cannot here attain that full measure of knowledge allotted us, that one place of the Apostle is a sufficient testimony, *1 Cor. 13. 9, 10.* We know in part, and we Prophecise in part, but when that which is perfect is come, then that which is in part shall be done away. And ver. 12. For now we see through a glass darkly, but then face to face; Now I know in part, but then I shall know, even as I am known. If any shall be either so simple or perverse, as to question whether the Apostle speak this of our imperfect state in this life, in point of knowledge, I shall not think him worthy of an answer; the clearness of the truth will sufficiently argue such a mans imperfection; And as for Practical perfection, that we cannot here attain such a measure of holiness, as not to sin at all, at any time, in any thing, but that we may be absolutely perfect in the measure of every grace, and in the practice of every duty. I shall not need heap testimonies,

nies, a few places will sufficiently evidence this truth, without any further argumentation, 1 Kings 8. 46. *There is no man that sinneth not.* Prov. 20. 9. *Who can say I have made my heart clean, I am pure from my sin?* Eccles. 7. 20. *There is not a just man upon earth, that doth good and sinneth not.* These are the testimonies of Solomon. More might be produc'd from the Old Testament, take onely two from the New. The first from St. John, 1 John 1. 8. *If we (I John, and the Saints to whom he wrote) If we say that we have no sin, we deceive our selves, and the truth is not in us.* The next from St. James, Ja. 3. 2. *In many things (not in a few only) we offend all.* So that here we attain not a *sinless perfection*, we shall not here be, I say, fully like Christ in holiness or knowledge, this is reserved for hereafter; and this the same St. John attesteth, 1 Jo. 3. 2. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is, when we shall see him (as St. Paul sayes before, face to face) then our imperfect measures shall be made perfect.* That which there follows in John (and other places produced for perfection) intend it, and press it (*viz.* absolute perfection) as our duty and the matter of our endeavour.

Thus from Canonical truth I have shewed you the imperfection of our perfection here: And what ground our Adversaries have, to plead their exemption from the same condition, I cannot discern. Suppose we should grant them to be led by the immediate and infallible teachings of the un-erring Spirit, let them then tell us, *who are the liars, Solomon, and Paul, and James, and John, or they?* Or was that true which they affirm'd of themselves and all men, that they are sinners? And is this, which these men affirm to the contrary, true also? Or was it truth then, and is not so still? Doth new light make the old a lie? Or doth the Spirit speak contraries? No. let God be true, and every man a liar; and that I am sure is a sinner. And for our parts, if we boast, we will (with the Apostle) boast and glory of and in our infirmities, not that we are sinners,

Rom. 3. 4.

2 Cor. 11. 30. &

12. from 5, to the 10.

truth, *sinners*, (that's our burden) But that God for Christs sake is righteous and just to forgive us our *sinnes*, when we confess them, and that Christ by his grace, will cleanse us from our *sins*, and all iniquity; That so his strength might be perfected, and manifested, and magnified in our infirmity. With this further. That if we were so perfect, as to be free from sinning on earth, we should not need Christs intercession in heaven; nor should we need to pray daily (as Christ taught his Disciples) father forgive us, And therefore we say, Blessed bee God for Jesus Christ in heaven: who ever lives to make intercession for us. And who, when we *sinne*, is there our advocate, and the propitiation for our *sinnes*; and thereby able to save us (ἐἰς τὸ παντελές) to the uttermost, to perfection: till all bee perfected, and if the Quakers will not for themselves joyn with us in this Christian confession, let them speak out, and say so: And we know what to say to them, and if they will joyn, let them cease to condemn us, for the acknowledgement of our imperfection.

And thus have we argued *human* imperfection, by an argument *ad rem*. And now we shall prove it by arguments *ad hominem*; Even the *Quakers* themselves. And discover the imperfection and unsoundness of their pretended perfection, and consequently their Hypocrisy. And first from the manner of their conversion, and then from the matter or quality of the persons converted. And thirdly from their conversion it self. And this, first a little from the conversion of the *Quakers* in general: And then of my quaking adversary in particular.

And first of the manner of the *Quakers* conversion in general, and that which I shall here observe is from the suddenness of their conversion, and I may adde the violence of their conversion. And first from the suddenness of it, it may render it justly suspected, for suppose a drunkard, or a sottish Buffoon, a fellow that makes himself a Fool (an ape) to make prophane persons merry (for some such among us have turned Quakers) suppose I

say, such a one, shall all of a sudden leave his drunkenness; or leave his *apish conversation*, and (without any more ado) become a Quaker, shall wee call this conversion? Its a saying of that great Lecturer of nature *Hipocrates*, that *omnes repentina mutationes, sunt periculosa*: All sudden changes or alterations are dangerous: They forebode no good, but evil. These sudden leaps, are from violent motions. Nature in its regular course is more *lent* and moderate, making its progress from one degree unto another; And although sometimes there are found such violent motions in nature, yet they are very rare, but alwaies doubtful, this is true in religion and grace also.

These sudden Converts are (if not *miracula*) *mira gratia*, wonders. As wee say of late conversion, from the instance of the *Theef* upon the Crots; *One was so converted, that none might despair, and but one, that none might presume*. So of this sudden Conversion, they are Rare. A *Paul* or so, That (as hee himself saies, *1 Tim. 1. 16.*) *Christ might in him shew forth all long-suffering*, for a pattern, to incourage others to come into God, notwithstanding they were *Persecutors*, and grievous sinners. But I say, *These patterns are rare*. As one *Job* was made a pattern of *Patience*. Such dispensations being not ordinary; For as wee say, *Nemo repente fit pessimus*, none come to the height of wickednesse at once, so *Nemo repente fit optimus*: A man comes not to his stature of goodnesse on a sudden.

There are several ages in Christ: There are little children, young men, and Fathers, *1 John 2. 12, 13.* And there is a growth in Grace, *2 Pet. 3. 18.* as well as in Nature.

In order to the appearances of grace, in true conversion, there is a previous and precedaneous act of godly sorrow, which works repentance and true humiliation; whereby the soul (being cast down under the sense of its former evil waies and ungodly conversation) is made humble, meek, and lowly; judging and condemning it self as the vilest of all others: Or at least as vile as any. And thence (by the power of the spirit fetching strength from Christ,

by

by faith) comes up by degrees, to some stature and growth in him, till hee come up to his appointed measure. But these persons (as wee have observed them) do *per saltum*, skip from the lowest degree of *baseness* to high measures of *perfection*, in a moment, all of a sudden. But some may say, how can you tell whether they have not been so humbled, or truly repented? The sin and *evil conversation* was open, but the repentance may be secret. We see a *change*, an alteration.

Ans. I'll ask then this question (and let it be seriously considered) May not *Satan* be contented that a person leave a *base*, a wicked conversation; that a man cease to be a *drunkard*, (or the like) that he may become an *Heretic*, a *Blasphemer*? Is it not his advantage? Doth not the devil gain *Profelites* by such *Converts* as these are? Oh sayes a poor simple honest-hearted Christian, who judges by appearance, and suspects no evil, What a *change* is here wrought in this man? Surely this must needs be by some *immediate* and *extraordinary* power of Gods Spirit, it is good therefore to be of his *Religion*, whereas the man hath but *shifted spirits*. One or two are gone out, to make way for *more and worse*. Is not this the meaning of that Parable, where an unclean spirit (it may be a *whorish* one, or a *drunken* one) being gone out of a man, comes again and findes his old habitation (as there) *swept and garnished*, swept from his former filthy lusts, and garnished with *specious* shews and pretences of piety (indeed an hypocrite) empty of true grace, and finding it thus, concludes, there's a fit *dwelling* for my purpose, and then goes and takes seven devils more, *worse* then himself, devils of *pride*, *censoriousness*, *factions*, *railing*, *lying*, *heresie*, *blasphemy*, and all these enter and take possession, and so the man's *worse* then ever, *his latter end is worse then his beginning*: So that you cannot call this mans *change*, a *conversion*, though there be an *alteration*. But yet to shew the *uncertainty*, and (for the most part) *hypocrisie* of these *sudden* changes, and to make an estimate in that which may appear. Suppose a person hath

Mat. 12. 43, 44,

45.

got an estate by *cheating*, cozening, bribery, forgery, perjury, extortion, oppression, or the like, and this person becomes a *Quaker*, and so a *witness of the truth*, even of that *Christ's appearing the second time*, and without sin unto salvation, as my friend George hath it in the Title Page of his railing Pamphlet; and you must suppose this appearing of *Christ the second time without sin*, to be so in him, or else he cannot be a witness, which he sayes himself to be. Now I say, suppose such a person become a *Quaker*, and so an eminent *Saint*, of the highest form of the *Quakers model*, and hath not made *restitution*, nor given *satisfaction* for that estate so wickedly, impiously, and villanously gotten, can any one in the world say, this man hath repented, that he is converted, or a true Christian? Will any one dare to say other of such a one (if he profess to be godly) then that he is a most wretched hypocrite and dissembler? and such persons we finde among them; and therefore the very *suddenness* of their Conversions, with so little evidence of *truth*, doth justly render it *suspected*, especially if you consider the *violence* of the motion in which they are hurried. We have another saying, that *nullum violentum est perpetuum*, what is violent, is not lasting. And surely, if we observe their violent unusual and uncivil actions, following (or rather going along) with their sudden Conversions, we may easily conclude the *unsoundness* of them. For as for the *Spirit of Christ* (which they so highly pretend to) it was not of their temper: *MAT. 12. 19, 20. He did not* (as was Prophecied of him) *strive, nor cry, neither did any man hear his voice in the streets: He did not quench the smoking flax, nor break the bruised reed; He did no sin, neither was there guile found in his mouth; 1 PET. 2. 22, 23 when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. And how contrary this peoples demeanour is, and how unlike this pattern, 'tis ealie to discern: Never were there such bold, open, and unparallel'd Railers and Revilers in the world, as these are, as if they were the Masters of Scolding, and Billingsgate Professors; and which*

which is *remarkable*, their rage and malice is thus violently belched out, *most* against the *Ministers* of the *Gospel*, by which we discern whose *Scholars* they are, and whose *work* they do: The malice of *Satan* hath been alwayes most against *Christ's Ministers*; and therefore hath his practise been, by his *instruments*, to slander and cast dirt in *their* faces, that by *calumniating* their *persons*, he might hinder the acceptation of their *Doctrine*; and this with singular confidence and boldness and (no doubt) by this means they gain with some people: They have learnt that *Machiavian* Maxime, *Calumniare audacter, aliquid heribit*; Lie, calumniate, slander, and do it *boldly*, and with *confidence*, and some of it will stick, it will take with some or other; according to the *Hebrew Proverb*, *If all enter not, half will*. And indeed it will not be *believed* (but by observing persons) how much bold, confident, and *peremptory* asserting and holding out an *Opinion*, or *Relation* (though false in it self) will take, and prevaile with such *simple* and *unexercised* people, who cannot judge, and put a difference between *words* and *matter*: And it's *strange* to see, how in matters of *debate* and *controversie*, they will determine of his *side* that is most *daring*, and carries on his cause with most words and confidence: Nay, most *certain* it is, that the very *Title Page* of a Pamphlet, boldly stuff'd and languag'd, shall be a *sufficient* confutation and satisfaction to many, against that *person* or *side* they fancy not; so that *sense*, or *nonsense*, truth or falshood, their Adversaries (say they) is answered and confuted, though possibly they read neither one nor tother; or if they do, they do not *understand* them; and so from the *bold* revilings of their *leaders*, take up a *prejudice* against both our *Doctrine* and persons: But as for the *latter*, we can be contented to be reproached for *Christ's* sake, and the *Gospel*; and we can with comfort read and think upon these words, *Blissed are ye when men shall revile you, and persecute you, and shall* Mat. 5. 11, 12. *say all manner of evil of you falsely for my sake, rejoyce and be exceeding glad, for great is your reward in heaven, for*

so persecuted they the Prophets which were before you. And in the steps of these their railing Fore-fathers do this people tread, much unlike our Lord and Master Christ Jesus: True it is, wee finde him *angry*, and much displeased sometimes, but 'twas with two sorts of persons, those who profaned the publike place of worship, and those hypocrites, who under specious pretences of more holiness and higher perfection than others, devoured Widdowes houses, and made void Gods Commandements, teaching, that Children were free from honouring their Parents, upon their *Corban*, some religious pretences, and that now they were free from doing any more for their Father or Mother, contrary to that Commandement, *Thou shalt honour thy Father, and thy Mother*. And Solomon ranks them that do not bless their Mother, with them that curse their Father: And who are they? Proud self-conceited hypocrites. I'll give you all together, *There is a generation that curseth their Father, and doth not bless their Mother; There is a generation that are pure in their own eyes, and yet is not washed from their filthiness; There is a generation, oh how lofty are their eyes, and their eye-lids are lifted up.* And surely these things have never been exemplified in any age more, than in this present generation of Quakers, wherein, under pretext of more holiness, piety, mortification, self-denial, voluntary humility, abstinences, and the like, they put forth so much pride, scorn, rancour, censoriousness, self-exalting, other-men condemning practices, that never was the like known (or heard of) by any people under heaven. With such as these (Profaners of the publike places of worship, and dissembling hypocrites that despised all others) I finde our Lord dealing very roundly, whipping the one out of the Temple, and denouncing dreadful and dreadful woes and judgements against the other: But as for all other sorts of sinners, I finde him manifesting much tenderness towards them, being meek and gentle, benigne and gracious, eating and drinking with Publicans and sinners; which reads mee this lesson, that Profaners of Gods Worship, and hypocrites, are to be dealt with more severely.

Pro. 30. 11, 12,
13.

severely and sharply than others. And the same course doth the Apostle Paul direct his Scholar Titus (a Minister) to take with *unruly and vain talkers, and deceivers, who subvert whole houses, teaching things that they ought not, for filthy lucre's sake, Titus 1. 13. Rebuke them sharply, that they may be sound in the faith*: And therefore if these people be found to be *hypocrites*, and we deal *plainly* with them; if they call our plain dealing *railing*, we will follow our Master in bearing his *reproach*, for doing the same work that hee did, and his Apostles enjoyed us, and leave it to him to *judge* between us.

And for mine own part, if any man shall be displeased with mee, for telling people of their *sins*, and neglect of their *duties* (as desiring their amendment) keeping my self within the bounds of *truth* and *soberness* (of which those who are guilty of *base* cowardise, flattery, or *unworthy* compliance; nor those who *kick*, because their sores are touch'd on, shall be my *Judges*) I shall not account my self to have discharged my *Ministry* faithfully, if some be not *angry*. Sore eyes cannot endure the light, and a *toothless* Minister will best please a *careless* and a *secure* people; and if they will have such *Teachers*, the best way (which they have pretty well learn'd) is to get such that must live upon their *almes*, that they and theirs may *starve*, if they will not *flatter* them; and which (I am confident) is not the least of *Satans* design at this time upon this Nation. I write not this in reference to my own condition, for I blest God, I am otherwise *honestly* provided for; and the shutting of peoples *Purses*, shall not stop my mouth from *speaking* what my Lord and Master *commands* me: And as the Apostle (in another case) so I in this, could wish, that all other Ministers in the Nation were as I am, for then I should hope we should have a *better* people, I mean for the general; and as for those *reproaches* which *some* would cast upon mee, I can, and do rejoyce in this, that it is not for any *false* Doctrine, or *scandalous* conversation, or for any thing of *personal* or *private* concernment, but for home, and plain, and faithful

applications, from *zealots* and hearty opposition against *faction, heresie, and blasphemy*, and against unworthy and *unchristian* practices in some people, especially *hypocrites*, who will not easily be roused: And if any shall hence apprehend themselves *justified* in the like reprehensions towards mee, I prevent them with this proposal; when they shall finde mee devouring Widdowes houses, or ruining the estate of any man; when they shall see me (with the *hypocritical* or *quaking* Pharisee, wearing broader or narrower *Philacteries* than others: that is, making greater or higher shewes and *out-sides* of Religion (one way or other) on purpose to be taken notice of, and to be seen of men, and pointed at; when they shall finde me (as their fellowes) *compassing Sea and Land to make Proselytes*; when they hear of me running up and down from Country to Country, from one Parish to another, disturbing, reviling, railing at, and *persecuting* those who are in their *lawful and settled stations* (following and pursuing their *lawful callings*) when they finde me (and they can prove it) preaching *false doctrine and heresie*, when I do any of these things, let them call me *hypocrite*, and deal *sharply* with me, I will not call it *persecution*. And since I am thus fallen upon this particular, give me leave to write a word or two unto it.

The *Quakers* charge us (and according to their guize and guile) make loud *out-cries* on us for *Persecution*: But I appeal to all the world, who are the Persecutors; Do not *they* disturb, revile, and persecute? Are not *we* in our rightful possessions and employments? And did, or do *we* go or run after them, to hinder or disquiet them? Do we desire any thing of them, more than that we and our people might meet and serve God peaceably, according to our rule? And may we not require it of our *Magistrates*? And is it not their duty, to secure and protect *us* and themselves from tumults, frights, and fears? Must they revile and reproach *us*, and our *doctrine*, and render us vile at *their* pleasures? Must all they say be *good* and *warrantable*? And must our just defences of our selves, calling,

calling, and worship, be persecuting and railing, *because they say so*? Was there ever such a breed of peremptory Controllers of words, Lawes, and actions, as these are? Must all the world bow down and kiss their feet, and worship James Naylor, upon their bare and *un-grounded* affirmations? And if at any time, any of them do suffer imprisonment, or the like, what is it for? Is it for Religion, or conscience sake? Who meddles with them upon that account? Is not their suffering for riotous disturbances in our Publique Worship? And if they say their conscience or light leads them to it, and therefore they must be suffer'd, and not punished, which it we do punish, 'tis Persecution. I ask, What if their light lead them to take away our estates as well as our good name, must they (because they pretend conscience) be let alone and suffered? Or if they suffer, is it Persecution? I leave it to all sober men in the world to judge, and who are not willing to be led blindfold: Nor is this a groundlesse or a blinde suggestion, that such a thing as this may be; for did not the Anabaptists in Germany heretofore do the same, upon the like pretences? Did they not rob, and take away the estates of all that were not of their Faction, because forsooth they were the wicked and ungodly? And was not this the leveling principle of that thing, which my opponent George in his imaginary Throne of truth, page 104. calls a Parliament, and highly magnifies? Whole speech was that to the Officers of the Army at White-Hall, concerning that Parliament (if we must so call it) *That they did fly at liberty and property, insomuch, that if one man had twelve Cowes, they held, that another that wanted Cowes ought to take a share of his neighbour: And (as he most consideringly said) Who could have said any thing was his own, if they had gone on?* And blessed be God for their dissolution. And thus much of the Quakers perfection, from their Conversion, in respect of the manner, sudden and violent, more like a possession, then a conversion.

Mark 9. 18. 20.

And now a word or two of the matter (the stuffe) these Quakers are made of; and truly (all things considered,

dered, their *sudden* rise, growth, and *perfection*, together with the *matter* whereof they are generated) I know not to what more *fitly* to liken them, than *Mushrooms*, or *Toad-stools*, one of natures *hasty* productions, sprung up and perfected in a *night or two*; a kinde of *excreffence*, of a light and thin substance, like a *Sponge*, white and fair to look to, generated for the most part out of *rottenesse* and *putrefaction*; most of them of a *dangerous* and pernicious quality: at the best good for *nothing*. Hence (by translation) they use to call an unprofitable and *empty* fellow, a *Fungus*, which is a *Mushrom*. He that will be informed of them, let them read *Gerhard's Herbal*, where among other evil qualities of them, you shall finde some of them (for there are of several kinde) made use of to kill and smother Bees, to drive them out of their *Hives*, and bereave the poor *Bees* of their meat, houses, and lives: And in some places they serve, sayes he, to carry fire from place to place, and which being open'd, send forth a thin powder like to *smoak*, which is very noysome and hurtful to the *eyes*, causing a kinde of *blindnesse*, which is called *Pur-blinde*, or *Sand-blinde*; and they grow, saith he (some of them) where old *rusty iron* lies, or *rotten clauts*, or neer to *Serpents Dens*, or roots of trees that bring forth *venemous* fruit. In sum, they are a slimy excrementitious matter, suddenly arising out of the earth, having *no root*, and so of no continuance, tending as suddenly to putrefaction and rottenness, whence they had their original. And how this doth *quadrare*, and almost run upon all four, and fully suit to *hypocritical* productions, is easie to discern: For a little to apply, and but a little, for an ordinary capacity may carry it on; Is it not *strange*? and is it not that which makes the wonder now a-daies, that *foes*, *drunkards*, *whores*, *whoremongers*, covetous persons and oppressors, persons *stupid* and ignorant, of no *brains* or knowledge in *morality*, less in *Religion*, silly *clownes*, and simple *women*, whose capacities reach not beyond their *breeding* and imployment, persons *fanatical*, vertiginous, factious, of unstable and un-

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settled spirits, and indeed almost all sorts of vile persons, that these should be the *matter* of which the *Quakers* are gendred? Doth not the world wonder at this, as it did after the *beast which arose out of the Sea*? Rev. 13. But alas friends cease your wondering, Is it such a *strange* thing to see old rusty iron, *dirty clouts*, and rotten trees bring forth dainty *Mushrooms*? Is not this the *mode* of the ungrounded, unrooted *Professor*? Know you not? or have you not heard of the *Parable of the Sower*? There are a sort of Professors which *quickly* (suddenly) take, but not having depth of earth (not well rooted) they *dry away and wither*? And it's observable what *Matthew* hath, ver. 5. concerning them; and *Mark* also, ver. 5. That *forthwith* (immediately, *in a moment*, all of a sudden) it sprung up, And why? *Because they had no depth of earth*; slight and ungrounded Professors start up *suddenly*, and for the same reason they suddenly *wither*, as in the following verses: *All weeds* (we say) *grow apace*; not so good herbs, and fruit-bearing plants; they bring forth with patience, they must have time to perfect them. And here let me not be mistaken, I do not any way *judge* or limit the *Almighty* in his operations upon souls to be converted, either for the *matter* (the persons to be converted) or the *manner* (the suddenness of it) for he is a *most free*, and a most powerful Agent, and in my soul I bless and do adore him. But let it be *considered*, his workings are not ordinarily so sudden, violent, and so general, especially with such as have been *grossly* ignorant and scandalous; he doth not *usually* bring souls from the lowest condition of *darkness, ignorance, and stupidity* (both natural and spiritual) and of profane and ungodly *conversation*, to the *heights* of light, knowledge, and holiness (even to perfection) at an instant, in a moment, within a few daies, or weeks, or moneths, as these pretend to be. These sudden, violent, and hasty progressions are not usually well grounded, or perpetual; for indeed they have no *bottom*, no stable foundation, and argues, that though there be a *change*, 'tis not true *conversion*, every turning, every

Math. 13.
Mark 4.
Luke 8.

change

1 Tim. 1. 15.

2 Tim. 4. 4.

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2 Pet. 2. 1, 2, 3.

1 Tim. 4. 1, 2.

1 Tim. 3. 25,
26.

change is not *conversion*. The Scripture tells us of some who turn aside after *Satan*, and that some shall *turn away* their ears from the *truth*, and shall be turned unto *fables* which is the *third* thing considerable in the Quakers *conversion*; and will evidence their *imperfection*; for perfect on stands in these two things, to be perfectly fully informed and established in truths of *doctrine* and faith, and to be *absolutely*, fully compleated in *holiness*, and if a person come short in either, he is not absolutely, *completely* perfect. And now if a man turn from *prophaneness* to heresy from an *ungodly conversation*, in point of *practise*, to a *un-christian* or *anti-christian persuasion*, in point of *doctrine*, he cannot be said to be truly *converted*, much less *absolutely perfect*; and I do sadly, seriously (and with respect to the welfare of peoples souls) propose it to be weighed by honest, yet simple hearts (and so easily to be seduced.) And let them tell me, Is there not as great danger? and doth it not bring upon the soul as certain perdition and damnation, to be under the devils dominion by *heresy* and *false doctrine*, as by a *wicked conversation*? I not, What matter is it, whither a man be a *Christian* or no, or what *Religion* he be of, so he be otherwise an honest man, and of a *good conversation*? Doth not the Word tell us of damnable heresies, which bring swift destruction, and that the *damnation* of such as imbrace them, *stumble* not? And of some that depart from the faith (i.e. true doctrine) and *give heed to seducing spirits*, and *doctrines of devils*, vented by such as *speak lies in hypocrisie*; and that some are thereby in the *devils snare*, and *led captive by him at his will*.

Much more might be, and hath been elsewhere spoken and written to this purpose, not to be denied: If then the Quakers do turn from *one* ungodly way to *another*, certainly destructive and deadly, we cannot account them perfect: Nor will their own sayings, boasting, pretending avail them, for he is not *just* who acquits himself, but he whom God acquitteth.

And now as for the *Anti-christian doctrines* of the Quakers

kers, they have been sufficiently discovered, and whether they acknowledge their *heresies*, or no, makes not to the matter, for *Satans* captives are blinded by him, and the Lord in judgement gives some men over to the efficacy of error, to believe lies, to their condemnation. And let it here again be minded (to evince the *unsoundnesse* of the Quakers *conversion*, and thence their *imperfection*) the effect or end of *Gospel conversion* is, to change and alter men both in minde and manners, and to bring them to that *Gospel temper* prophecied of and promised, Isa. 11. 6. 7. 8. *The Wolfe shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little childe shall lead them, &c.* So tame and gentle shall they be, walking lowly and meekly, under the sense of former vileness, with humble acknowledgements of their own *unworthinesse*, of such grace they have received, not boasting, exalting, or (Pharisee like) lifting up *themselves* above others, with a *stand further off*, *I am more holy then thou*: Whereas the Quakers *change* is of a quite contrary temper, whatever they were before: How meek, how milde, how gentle soever, they *now* become fierce, and heady, and raging, running up and down like mad dogs and tygers; barking, biting, snarling, raving, and railing at all others; nay, even *women* and *maidens*, (the ornament of whose sex is a meek and quiet spirit) changing their *natural* temper, become (not spiritual, but) unnatural, uncivil, and *immodest*, lifting up their voices in the very streets and *publike* Congregations: So that had that conceit of those Phylosophers, of *Transmigration* of the souls of men and women into beasts been true, we might have thence fancied another, and that is, that the souls of *beasts* had transmigrated, and shifted themselves into the bodies of *women* and *maidens*, and informed them, it being otherwise almost impossible (sure not imaginable) that that more *modest* and milder sex should so far forget themselves, but not to seek after such uncertain light (indeed false) for the ground of this miscarriage. The true light of *Scripture*

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2 Cor. 4. 3, 4.

2 Thes 2. 10,

11, 12.

1 Pet. 3. 4.

Rem. 1. 25. 26. tells us, that those *who change the truth of God into a lie, the Lord in justice gives them up to vile affections, and passions, so that even women change the order of nature into that which is contrary to nature, as this people do: So that from the manner of the Quakers conversion, the matter, and the end and term, we may well conclude, their change is not true conversion, but unsound and rotten, and then they are not perfect. Thus of the Quakers in general.*

And now to deal with my *quaking* friend in particular: And first, as for the person of the man, I profess I do not hate him; and should the Lord be pleased to humble him, to give him a sight of his sins, and the grace of true repentance, that so he might betruely converted. I shall (notwithstanding all his unworthy dealings with me) gladly receive him into my *bosome*; but for the present, and as yet he appears to be, I look upon him with a *heart full of trembling*, and beg of God, that he would never leave me (or any good man) to fall into the *like* condition. For truly, as I look upon Francis Spira, as a dreadful instance of a poor *despairing* creature, so I look upon George Bishop, as a fearful example of a poor wretch, whose heart is *judicially hardened*, and his conscience seared, and *both*, for sinning against the light of the Gospel revealed to them; for the Lord hath several wayes to deal with Gospel-despisers and contemnners, who receive not the truth with a love of it. When I read my opponents Pamphlet (*oculo corrente*) as we say, and with a *superficial eye*, I met with his *Protestation*, concerning the matter of the Lord Craven, (with the iniquity whereof I knew he had been highly charged) I made a stand, and *seriously* observed it; and I do confess I was somewhat *astonished* at that bold and daring Appeal, which he therein makes unto the all-discerning eye of the Almighty, of his *innocency* and integrity, which made me (considering the *notoriousness* of the fact, and of his being charged with it) to read again, and to consider whether there might not be some equivocation in the language and expression, which not appearing to me, I then began to think,

think, that possibly he might not be *guilty*, this being an age, wherein many things are charged upon many men very slightly and ungroundedly, and sometimes very falsely: But when I more *closely*, and with a more observant eye, read *again* his writings, and took notice of his *practises* and *devices*, his juggling, wrestlings, prevarications, and pervertings of my plain *sense* and meaning; his putting of *blunders* and fallacies upon his Reader, (which artifice possibly he learned of his Master the Jesuite, whom he served till he was discovered.) And when I observed his *railing* and reviling language, with his malicious and revengeful tendencies, I then saw, that as he had dealt with a shameless forehead in *this* matter, so he had done in *that* also; and that he was a person of a profligate spirit, and that there was some *mental reservation* in his protestation; or that (which I most incline to believe) he is a man of a most supernaturally, and God-forfaken-hardened heart, and seared *conscience*. And I assure, that if we may judge, and take an estimate of the Conscience, honesty, and perfection of the Quakers in *general*, by this man in *particular*, we may safely say, *that one may be as vile a person as any under heaven, and yet be a perfect Quaker*. For certainly, he that shall dare to make *such* an appeal to the all-seeing eye of God, of his *innocence*, and shall be *guilty*, will dare to do *any* thing. But the Proverb is verified; *She that will dare to play the Whore, will dare to deny it*; Custom is a second nature: So that, in what a man is *accustomed* unto, it is a hard matter for him to do otherwise: *Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil*: Frequent and reiterated acts beget a habit, and hard and much working, doth not more *harden* the hand, than often sinning *hardens* the heart: So that as *S. Peter* says, *they cannot cease from sin*; who (as *S. Paul* describes them, *Eph. 4. 18. 19.*) through the darkness of their mindes, and the blindness of their hearts, *being past feeling, give themselves over to work all manner of wickedness, even with greediness*: And with *Ahab*, who by wicked

Jer. 13. 23.

2 Pet. 1. from 10. to the end.

1 Kin. 21. 10.

Pro. 30. 26.

2 Cor. 11. 14.

1 Thes. 2. 9.

practises got away *Naboth's vineyard*, *sell themselves to work evil, even in the sight of the Lord*. And when they have perpetrated their leudness (with the Whore in the Proverbs) *eat and wipe their mouths, and say, I have done no wickednesse*: Nay, so prevalent is Satan with such persons, that they will pretend to *God, Religion, and the publick interest*, to promote their evil practises. So did *Ahab* but the devil is never a worse devil, than when a Saint, *Dissemblata Sanctitas, est duplex iniquitas*, Dissembled (counterfeited) Sanctity, is double iniquity, none so dangerously tempting and taking; and therefore doth *Satan* himself *transform himself sometimes into an Angel of light*, coming with greater power than ordinary, and more specious shewes of holinesse; he comes as an immediate messenger, an Angel from heaven, with great light, when 'tis but a *new Gospel*, (if it be a Gospel) and the *old devil*, who upon pretence of teaching our first Parents in another way than *God* had declared, made their children *blinde* ever after, till *restored* and recovered of their sight, by a new Creation, and till then, no marvell if they *go on* in their wickednesse with *resolution* as (too much to be feared) this man hath done, in many particulars.

For to come to his *dealings* and *practises*, and to begin (and to consider) what he begins with, how vainly (and like the bragging souldier in the Comedy) how Thrafonically, and with long-winded expressions, doth he lift up the hands of that *blaspheming* wretch, *James Naylor*? And how daringly doth he ask the question? *What law hath he broken? Or what offence against man hath he committed?* Whom the Parliament hath censured (and in part punished) as a *horrible blasphemer*: It's free to this man (*Geo. Bishop*) to arraign and censure the actions of the Parliament; but, is *James* the *Champion of the Lord of Hosts*, before whom none of the Priests could stand, as *George* layes? And was his light to clear (so infallible, so sure?) How comes it to pass that this *glorious son of the morning*, is like *Lucifer* so cast down, and dark-

darkened, by that woman and her company, with all their filthiness and deceit, as he phrases it, page 5. beg. What Spirit was that: and what darkness was that which he speaks of, page 4. that clouded him? When began it? And is it not still upon him? And how came it to pass, that being delivered, he became dark again? (page ead.) These things would be known, that so we might say, when James is in the dark, or when he is in the light, that so we might not be mistaken in him; for we must not be altogether led by George Bishop, lest we agree not with those, who (notwithstanding his, and his fellow Foxes disclaimes) did, and do still own James Naylor. But to let this pass, (for he is not worth inquiring after) by the wisdom of God that fore-sees all things (sayes he, page 5.) it was so ordered, that there was found (among the papers that were about James Naylor) one paper wherein that spirit (good or bad) the woman and her company, and their practices were expressly discerned and judged. But now mark (*horrendum facinus*) the false and mischievous spirit of the Priest, that publish'd that Narrative, and his foul and dishonest dealing, and how unfaithful he is in his relation: The Priest out of devilish wickedness (Georges words) forges such a word, as had it been truly so, might have rendred George Fox a blasphemer under his own hand; and this is such a fact, that words need not further to express it, which in its very face is so manifestly wicked and abominable, a wickedness not found in the roll of those evils, which the Apostle mentions, should make the last daies perillous; and 'tis manifest, this act is willfull.

Martha Simons.

Martha Simons.

This was the Letter sent from Fox and Bishop to Naylor; mentioned both in my Narrative, and Geo. answer. In which Letter they disclaim, and judge James Naylor, and his crew, as deceivers.

All this, and more, page 7. 8. of his Pamphlet, and part of the 9. To all this out-cry, by way of answer, one would have expected, that one so eminently perfect in charity as George is (for if hee have not charity, hee is nothing, hee is not what hee pretends) would have judged the best, which is one main property of charity, it would have taught him, as v. 5. not to be ready to think evil of another, and not to have triumph'd and re-

1 Cor. 13. 1, 2.

joyced in my sin, and made so many words of it; and to aggravate it so highly; Charity would have suggested this, or the like, *Possibly, through his (the Priest) and his Scribes neglect, or mistake, or the hand of the Clerk (from whom hee received the Copy of that Letter) being obscurely written, there being not much difference between these two words (own and am) as they may be written, might mislead both, or either of them. Or, it may be a mistake of the Printer, and the Priests over-sight in correcting. Or (if none of this could have pleaded my excuse, to clear me from so great a crime as foul forgery) he might have (in reason) considered me from his own condition, before he became so singularly illuminated. For I ask, was he never (in the time of his darkness and ignorance) guilty indeed of forgery? (of which hereafter) Or was it not, because he had been so often criminous in such practises, that hee so easily, so readily, and so confidently charges others. I leave it to his light within him: But (to satisfie every honest person) the truth is, *It is just so* (as I have set it down) *in the Copy of the Letter, which I received from the hands of the Clerk, who took the examination, and that as plainly written, as any words in the world, which Master Dornay will acknowledge, and which the Copy it self will justifie, which I have to shew to all that desire it. As for the Letter it self, it was sent up to London to the Parliament, and there continues. And (as Mr. Dornay said upon sight of the Copy) it might be so as I have expressed it (for ought hee knew) in the original, which whether it be or no, in this case is not material, I am clear, I did not forge it; and yet upon this base doth he build the great weight of his discourse, charging and re-charging (like a doughty Captain) again and again, in several places of his Pamphlet, making this his great Achilles. And so much in discharge of that great calumny which he makes so much use of. And I wish him to consider, whether hee did not willingly take it up, as a matter to reproach mee, when as (probably) hee might bee informed, I followed my Copy. For sure I am, I have been**

been *divers* times asked (before the publication of his scurrilous Pamphlet) how it was in my present, or copy: To which I gave satisfaction, if he did it *wilfully*, the Lord humble him, and forgive him.

And whereas he says (page 9.) that what I have publish'd in my Narrative (p. 10, 11.) of the examination of *Martha Simons*, is enough to prove mee, my design, and title, and book, to be a *lie*. Surely he presumes highly upon the blindness, ignorance, or negligence of his *Reader*; for it clearly demonstrates, that *Fox*, and his Crew, were against *Naylor*, and his; and so that they were not all guided by *one* spirit, or at best, by *that* spirit which is the spirit of division, which was *part* of the design and title of my book, and so *not* a lie. But that which ticks much in the Captains teeth, and puts him to picking (from page 11. of his Pamphlet, to 24.) is the *Quakers confusion* with which I charge them. And truly, I believe, had he been left at *large*, to choose his *own* testimonies, and to have *suborn'd* and produc'd his *own* witnesses, he would perhaps have pack'd his matter handsomer, and more to his own purpose; but being confin'd to my relation, how miserably is he *be-dabbed* and confounded, in seeking *confusion* where it was not, in my book.

The sum of all that matter is this, for I could not bring you into *every* stinking corner of his discourse, but help you to view it, and him at a *distance*, lest the noisomeness of it should offend you. I did (in my Narrative) by way of *dilemma* (which what kinde of argument that is Scholars know) propose *two* things, by way of supposition, but positively affirming *neither*: But if either were true, (as one of them must, the matters propounded being apparent) I had my *end* upon them. The matter thus, There was *opposition* and *witness bearing* (that's plain, and confess, not only by words of mouth and writing, but also by blowes and fore beating) between *Fox*, and his followers, and *Naylor*, and his. Now, say I: here's *opposition* manifested and declared, Party against Party, in appearance.

pearance. I consider'd the *Quakers*, (*Fox* and *Naylor*, and all of them one and another) as pretending to be led by one and the same *unerring spirit*; and that, as they said they were all *one*; but here was *division*, and dagger drawing (as it were) one against another; I look'd upon them in *general* as deceivers, their fruits discovering it. This *opposition* (if true) I concluded could not consist with *unity* and oneness, so which they pretended I had no way to *determine* the matter, but thus: This *opposition* of theirs (say I) was either *real*, i.e. *Fox* and his *Crew* were *really* and *indeed* displeased, and did *indeed* *Naylor* and his, or they were *not indeed* displeased and offended, and this *opposition* and quarrel might be *but* from the teeth outward, and to *blinde* the world; one of the two must of necessity be granted; if the *former*, sc. that it was a *real* quarrel, then their brags of *Unity* was *all* a cheat, and they *deceivers*, and impostors that way. If the latter, sc. If their *opposition* were but *feigned*, they were cheats and liars that way, in *pretending* *opposition* when it was *not* *real*.

Now that *either* might be *true*, I gave divers grounds or reasons, not *determining* for either, but *absolutely* concluding *one*, which was sufficient to *my* purpose, which was, to *discover* their impostures and deceivings: And yet hereupon so *simple*, or so --- is this fellow, as to come out, *Is not the matter granted*, and the *Priest* grants it when as 'tis easie to discern, I do but argue *ex hypothesi* and by way of supposition. Thus, if so, then they are *divided* (notwithstanding their professions of unity) and thus (as it may be) then (notwithstanding their outward *oppositions*) they are *secretly* agreed, and they are *one*, either way, *Impostors*. And this discovers his *delusions* in those fourteen pages: And yet we see how simply he pleases himself at the end of his thirteenth page, and the beginning of the fourteenth, vapouring and bragging with high language, as if my discourse in that matter were nothing but *confusion* and contradiction. I am not willing to put my self to so much paines to write it out

And here I might end with his 24. page for the matter : But there are *some* things I must take notice of, to discover his blindes and juglings with his *Reader*, and his most miserable begging a thing in *question*; nay, utterly denied him. In the fourteenth page, (and so on, to part of the twentieth) hee seems to mee to deal with his *Reader* as a cunning *Thief*, who over-taking a *simple-hearted*, and unwary Traveller, and not well acquainted with the way, falls in with him, and entertaines him with a *long* discourse, and (unawares to the man) draws him out of the way, to rob him: So doth hee make a large story of *Moses* leading *Israel* out of *Egypt*, and of his transactions with *Corah* and his company; and of *Aarons* businels with *Nadab* and *Abihu*, and other such like matters, and of the opposition between *Paul* and *Peter*, and of *Paul* and *Barnabas*, &c. and asks, Whether, because of these oppositions and contests between the *good* and *bad* party, (the one being in the right, and the other in the wrong) Whether therefore the *Quakers*, because of their *oppositions*, be a pack of *cozening* Impostors, and lying Mountebanks: And he sayes, if my argument be good, or of force to prove the *Quakers* confusion, and that the one true infallible spirit by which they are led, is a *Babel*, bauble, cheat, an Impostor, &c. because of *Foxes* and *Naylors* opposition: Then he sayes, *Moses* and the *Israelites*, who kept faithful with *God*, and the *Law*, &c. must bee so too. And upon this score, calls me *high blasphemer*, and *arrogant Priest*, &c. Before I make answer, I must observe the wretched, perverse, and prevaricating spirit of this man, and how unworthily, and indeed dishonestly hee wrests and changes my expressions at his pleasure: For where (in all, or any part of my book) did I say, that the one true infallible spirit, by which the *Quakers* are led, is a *Babel*, bauble, cheat, an Impostor (as hee would make mee to say page 15. of his Pamphlet) All that I said was, that their pretences to be led by that spirit, was a *Babel*, &c. And I deny that they are led by the one true infallible Spirit: And now I say further, the Spirit by which the *Quakers*

kers are led, is a *Babel*, &c. And now to the matter in
 question : And seriously (Reader) I'll tell thee truth, when I observed his reasoning (if I may give it so good a name) I could not chuse (though alone) but *smile* and was affected, I cannot well say, whether more with the simplicity of the man in his own understanding (in respect of his darkness) or with *something else*, whereby hee would *impose* upon the ignorance of some *silly* Reader, in all, and every one of those *instances* produced by him, which is to this end, *sc.* to evince this truth, (for I'll do him all the right in the World) *That good men may disagree, and not be Impostors*, as did *Moses* and *Aaron*, *Paul* and *Peter*, &c. wherein he might have spared himself, and Reader, a great deal of labour. For I readily grant That because *some* sin, therefore *all* sin, is no good argument : But what's this to the *Quakers*? Doth this clear them from being *Impostors*? Wee say, whether they agree, or not agree, they are *both* wrong, both *deceivers*. May not *Knaves* fall together by the ears? Doth their *falling out*, make either side honest? Suppose the *Quakers* and the *Ranters* (who pretended to as high a principle, even the same) should *fall out*, would that justify either? No, no, my friend *George* (or who ever helpt him) is out; they shall not get that by *begging*, which they will never *prove*; nor will wee ever grant them, that either (*Fox* or *Naylor*) are in the right, or to be believed : True it is, had either (*Fox* or *Naylor*) been in the *Truth*, as *Moses* was, and *Paul* was, and those other *Worthies* (whom hee instances) these allegations had been to purpose; but *Fox* and *Naylor* both, being *Deceivers*, all this matter of *Georges*, is besides the cushion.

And I cannot but note one thing, how *bold* this man is with *all the Quakers* that are not of his persuasion, as if hee had *monopoliz'd* the Spirit of Truth and Infallibility; he brings in *Naylor* and his Party, as *Aaron*, and the *Calf-makers*, and *Fox* and his Party, as *Moses*; the one *sinning*, the other *reproving*; for it this be not his meaning, hee produces that, and his other instances, to no purpose:

ter id
truth, that hee would have *Naylor* the *Calf*, and his Party,
good those that *worship* him. Are all the *Quakers* of *England*
smile, his minde? If not (as sure it is they are not) where
with still their unity? And they may well question *George*,
g (in arrogating and assuming unto himself (and *Foxes* fol-
lowers) the spirit of stability and settledness: In derogati-
on of *Naylor* and his Adherents, as he doth in page 20.
him, whom they deny, as being under the spirit of darkness,
le do page 21.

disa And whereas hee (fillily) seems to triumph over us
Paul, Priests (as hee calls us) because wee do not hypocritically
nself, and lyingly (as they do) pretend to bee led infallibly, by
grant, the Spirits discovery of new doctrines to us, as were the
argu, Apostles: Let him know, that wee are led and guided
clear, by the Spirit, into the knowledge and belief of those
y a truths which were so revealed, by belief whereof, wee
overs, attain salvation, (and as many as by our preaching im-
their brace and follow the same truths with us) without more
akers or further revelations. And wee affirm, and prove, that
iple, so preaching, our people ought to hear us, and wee are to
her, be believed.

out, But doth not the Reader perceive the blinde, that *George*
ne, would put upon him? Doth hee not discern the end of
Fox, that long discourse, whereby hee would draw him out
it is, of the way to cozen him, that hee might not look after
loset, the matter that was of great concernment, and incumbent
hee upon *George* (as the *Quakers* great Advocate) to have
but undertaken and discharged? But of that *ne gry quidem* (as
of wee say) not a word: That which an understanding
Reader would reasonably have look'd for, was, that
i is *George* would have done them this service: to have shew-
s it ed how this can stand with truth, That the *Quakers* are
ty, all at an agreement, and led by one Spirit of truth; When as
self, *Fox*, (one great Apostle, (who also hath many fol-
ug, lowers) shall charge *Naylor* (another great Apostle,
acc, who also hath many followers) that hee and his Disci-
le: ples are joyned against the truth, and that hee trained up a
So company against it, and that their iniquity doth encrease,

As in the for-
mer Letter.

and that accompanied with wilfulness and stubbornness, this to bee one in the truth, when one considerable Party are joyned against the truth? &c. And another thus be witnesses against them, and yet they stubbornly persist. George now could have unfolded this riddle, hee shoud have been the *Quakers Oedipus*, or their great *Apollo*, resolve all their doubts, and help them at a dead lift, but not being able to do it, hee decoyes his Reader out of way, and tells him a long story, of nothing to the purpose: And yet a little further, it would be known, from the information of all *Quakers* in general (for I see I may bee their friend) What is, or was *James Naylor's* life and wickedness, that such high testimony is born against it, as that the matter must come to blowes: Wherefore do these infallible ones thus judge him, and his company (who are not a few) and spirit? It is not (it seemes) for his and their blasphemous practises, for which the Parliament did censure him, for this testimony was born against him, and the sin witnessed against, was long before *James* riding in pomp. No, this *Fox* and his Crew cannot allow of, and so become *participes criminis*, guilty of the same crime, witness *Foxe's*, and others papers published in print, for extenuation and vindication of *Naylor*; witness the *Petitions* of those eminently godly and conscientious persons, who interceded for him with the Parliament and witness *Bishop* himself, page 3. who asks, *What Liberty hath it been made appear to the Nation that Naylor hath broken?* And then highly aggravates his suffering, as unparalleled: So that in this, the *Priest* will grant they are aggrieved. But still wee are to seek what was *James* his sin. Was it, because that woman (*Martha Simons*) struck him dumb, and made him silent; so that hee hath not since spoken in publique? Why, Is not this now in fashion among them generally? Their silent meetings, wherein like *Pigs* and *Swine* they come together, and grunt, and snuffle, and so depart.

Wee read in the *Gospel*, sometimes of a mad and raging devil, that no man could tame, *Mark* 2. 3, 4. And *Matthe*

Matthew sayes he was so fierce, that *no man might pass by* Mar. 8. 28. *that way.* And sometimes wee read of a *dumb*, a silent *devil*, so called, because hee made those hee possessed *dumb and silent*, so that they were not then free to speak. And it seems the *Quakers* must witness these various dispensations, as a part of their perfection. This then is not *James Naylors* sin, *George Fox*, or *Bishop*, shall do well (in charity) to acquaint the World of *Quakers* with it, that they may avoid it, lest they come into the same condemnation, and to greater confusion, and hee bee more puzzled, wee shall expect it, when *George* gets up into his Throne again; and if it bee that *Bastard* that *James Naylor* was charged with, let them deal plainly with the World, for there is (since the publication of my Narrative) some further discoveries of it, more fully; as in a book entituled, *The Grand Impostor examined*, printed for *H. Browne*, at the *Hand* in *Pauls-Church-yard*. As also another entituled, *An exact History of the Life of James Naylor, with his parents, birth, education, &c.* printed by *Edward Thomas* in *Green-Arbour*, both published by one *John Deacon*, wherein there is also mention made of a *Maid*, seduced to be a *Quaker*, and got with childe, by one *Dnesbury*, another *Quaker*, which was confessed by her self who also affirmed, that *Naylor* did sollicite her to lie with him; and possibly this may bee it, for *George* doth not deny it, neither in Text, nor Margin, nor doth hee say, *it is a lie*, as hee doth page 6. in the behalf of *Hongil*, whose mouth *Martha Simons* affirmed shee had stopped: *It was a lie* (saith hee) *for his mouth was never stopped by her, but alwayes open to declare against her, and their deceit* (that is, *James Naylor*, and his company.) They were *Deceivers* then, and the Matter of their deceit would be known.

But I must not stay here, for my friend *George* hath, page 24. something further to say to mee: And I must acknowledge, when I took a survey of his strength, and following forces (for what is past, was (it seemes) but his forlorn.) And having a desire to gather up as much as I could together, (to ease my self and my Reader of

impertinencies, and tautologies) I was confounded with his disorder. True, in his page 25. he begins with my Title page, but in the very next page, he leaps to page 30. 31. And in the *next*, to 44. of my book; and then in his page 28. to the 30. of mine, and 39. and then *presently* to the 30. again, and some seven lines after, back again to my 17. then to my 45. and within *two* pages after, to my *Epistle* to the Reader, and instantly to page 48 of my book, and shortly after to my title page *again*, and so runs (Fox-like) skipping up and down, that it would *tire* any man in the World to follow him, speaking to the *same* things in *several* places, as it hee did it on purpose to make *work* for one that had nothing else to do, but to be so idle as to follow him. And truly, if his skill in Martiall affaires were no better, to *order* and muster his forces, hee is fitter to bee a Captain to lead *Apes* and *Monkies*, than reasonable creatures. And I am half jealous, that this was done by him upon design, to take up so *much* of my time and leisure to follow him in his *Serpentine* motion, that I might glut my reader with these litigations, that so hee might have less stomach to what I have to say to *George* in particular. And therefore, as to my Narrative and relation, for the truth of it, I say thus much in the general, That when *hee* hath said, and *I* have said, wee must leave it to the judgement of those who live here in this City, to conclude of the truth of either: And I have said only thus much further, I desire it may be observed, that in my Epistle to the Reader, I did protest I had not inserted all the letters, nor all the examinations and page 4. I expressly said, I should give in *so many, & so much* of their letters and papers, as was *pertinent* to their discovery, and no more, as being unwilling to make my book swell too much in bulk and price; so that it I have not inserted *all* that might have been, and *George* would have: I am not, (I cannot) therein be found a *liar*, because I have not gone against my promise; for I did not propose, nor *intend* an exact and full relation of all things concerning it, as I have expressed my self. Sufficient it is to mee, that there

there is *nothing* therein contained, but what is *truth*, which was that I promised, and have performed. And as to the order of time (wherein things were acted) when I came to a close in that particular, I told my Reader, page 59. that I had not been *exact*, to observe the *order* or circumstance of time in every particular; for (as I there say) *I intended not an exact Diary*, but had been careful to give in the *substance* in truth and reality, which (as in Gods sight) I was careful to observe and do: if any thing therefore be *short* or *mis-timed*, it doth not follow that I am a *liar* and deceiver, &c. as hee (most uncharitably and unchristianly) charges mee with; to all which I say, the Lord rebuke him, and give him repentance for it; and these two things being observed, will serve to answer *much* of his cavils and *reproachings* of mee: But yet I must not pass over *all* so lightly, but I shall make answer to *some* things, which I conceive of concernment, in *special*, leaving the rest as not worth the troubling my self, or the Reader with; and in this I shall study *brevity*, and in them observe, how *short* this man comes of that *Christian perfection* which hee pretends to.

And passing by his *railing*, and sending mee to the *lake*, to be tormented with the *devil* and his Angels (who hee sayes is my *father* and *portion*) I shall make a stand a little at his charge against mee in his page 27. concerning the Oath of *Laurence Raymond*: And herein I shall discover the wretched nature and practise of this *Quaker* and his fellow, I having heard that this *Laurence Raymond* had heard that *blasphemous* and unchristian expression spoken by *Audlands Wife*, *That whosoever did think to be saved by that Jesus Christ that died at Jerusalem, should be deceived*; and being assured from his own mouth of the truth of the relation, I did some time after (that these Wretches might be discovered) desire the *Magistrates* to send for this young man, and to take his *testimony* upon oath, for greater satisfaction, as occasion should require, which accordingly (at their own leisure) they did, I not being present, or speaking *any further* with the young man

in it. Now this testimony, my friend *George* would invalidate, because in my Narrative, the *place* (where the words were affirmed and expressed by the young man in his deposition to be spoken) were left out, which to be done upon *design* (as hee affirmed) I utterly deny, nor can, or could there be any *design* in it, for any thing that did appear to mee, for I doubted not, nor had heard any thing, that might *occasion* mee to doubt of the *truth* of his oath, either in the *substance* (which was that I only look'd at) or the *circumstance*, which was not by mee much considered, which possibly made mee *less* wary, and observant of the omission in that, as of another passage, and *non-momentaneous* sentence, in *Foxes* letter to *Naylor*; of which *George* took notice, but it would not afford him ground to *cavil* upon, as this it seems doth. And for the Readers satisfaction here, I desire him to know, that the discursive and declarative part of my *Narrative*, was wholly written to him (who coppied them out again for the Press) with mine *own* hand: But as for those letters, examinations, and other things, which I had in *loose* papers, I only marked the place in my discourse, where they were to be *inserted*, leaving it to him to inscribe and write them; and in *hasty* examination, I might (as it seems I did) pass over, and not take notice of an *omission*, especially in a matter of *circumstance*, which my thoughts were not, as I said, so much upon; as here the *main* thing intended to be declared was, that such words were spoken by this *Quaker*: And as for the truth of the oath in every particular, which this Caviller would enervate by this *nicety*, I did (upon the publication of his Pamphlet, and observation of this passage) repair to the young man (*Laurence Reymond*) and there I discovered a notorious piece of *juggling*, and wretched practise of these *Quakers*; for shewing to him what *George* had written, and asking him what hee could say unto it, in that hee had charged him as a *liar*, and forsworn. Hee made mee this answer, that *Hollister* had got him over into his shop, and had been *tampering* with him, to intrap him, or draw him from

from his *testimony*, affirming it was false, using many words to that purpose, till the young man was weary, and left him; but then asserted and maintained the truth of what is contained in his oath. *in every particular*, as hee doth still, inasmuch that *Hollister*, seeing hee could not prevail before hee left him, threatened him, that the *plagues of God* would, or should over-take him, as they had done (as hee affirmed.)

Cowlishaw, for taking a false oath, (as hee call'd it) against the *Quakers* formerly, and this the young mans Matter (Mr. *Stephens*) told mee, the youth informed him of, so soon as hee came from *Hollisters*. Now my Reader must know, that Mr. *Cowlishaw* (since his oath taken as aforesaid) is *failed* in his trade; and I wish it may not bee the case of many an honest man besides him. And it's strange it should not, in such times as these are of dead trade in general. But mark the bold, daring, and uncharitable *presumption* of these wretched *Quakers*, who step up into the Judgement Seat of the *Almighty*, and assign the *particular* causes of his dispensation; as if those upon whom the Tower of *Siloa* fell, were greater sinners than others, because of that hand of providence; or as if his oath were false, because of this accident. No, hee still owns the truth of his deposition also. And divers others there are in this City, who can attest much to the substance of it: But see the malicious spirit of these wretches; and yet further, seeing they could not draw off this young man from the truth of what hee had deposed, nor yet any advantage (by tampering with him) against mee (which was the thing intended; for *Hollister* then told him, hee had a hand in a book to that purpose.) Now not being able to compass their ends upon him, *Bishop* by *Hollisters instigation* (I believe) (for I suppose the young man is almost as much a stranger to *Bishop*, as to my self, who never spake with him but twice, and that upon this occasion) *Bishop*, I say, falls to reproach this young man, and to stain his reputation, as one of *evil* course, and bad conversation, from which hee would

needs have us believe, *Quakerisme* had restrained him, and to which (since hee left quaking) hee affirms hee again returned, page 28. of his Pamphlet; How far the young mans Father is concerned in this (a person of quality, Collonel *Raymond* a Justice of Peace in the County of *Glocester*) I shall not inquire. But for his comfort his Sons Right, and the discovery of the spiteful, malicious, revengeful, and lying spirit of these deluded, and luding wretches; I do affirm, that both from his Master and Neighbours (persons I am sure of better credit than *Hollister* or *Bishop*) I received a most ample and true Testimony of the youths most sober, piously conformable and good conversation; By which wee may see, what spirit these *Quakers* are of, and how ready they are to reproach all that are not with them; A Generation of Vipers, and Adders, that when they cannot reach the head will bee biting at the heels of those who come near them; and must vent their venome one way or other, so that (notwithstanding his cavillings) the young mans Testimony stands good against him, that these blasphemous words were spoken, as is alledged; Nor must his denial (no nor of many more) pass for currant, or bear weight against a positive affirmation, so solemnly confirmed: Neither is blaspheming language of the *Quakers* so strange or rare as hee would make; for it is but the same, which was spoken by one *Simon Dring*, another of them, as I have declared, which allegation *Bishop* would also enervate, and null, because I do not name him to whom the words were spoken; and from thence, sayes it is of my own invention page 77. I was not, I confels, over-forward to mention the names of persons, by whom things were related to mee, because all are not willing to have their names publicly mentioned.

But now (for satisfaction) I let him know, it is on that is not ashamed to appear in the face of Captain *Bishop*, and it is Mr. *Timothy Farker*, whom, I suppose, he will not deny to bee a person of credit, and who is ready to attest the truth of what I have set down concerning it. And for

or a further discovery of the impostures, prevarications, leccits, and juggings of this *generation*, I'll give one instance more, from a person, of whose *faithfulness*, I am assured, who himself upon *London* rode, meeting with one with whom hee had been *formerly* well acquainted, and showing him to bee turn'd *Quaker*, amongst other discourse, said unto him, (by way of *dislike* of his present judgment and opinions of *Quakerisme*) you did look and hope for righteousness or justification by *Jesus Christ*; the *Quaker* answered, so I do still; yea, (but replied the other) Do you look to bee *justified*, and to have your sins pardoned for that *blood which Christ shed upon the Crosse*? Whereunto the *Quaker* replied, *What can that blood bee worth, which was shed so long ago*. This (for substance) will bee made good, both parties I know very well; and his *Quaker* not one of the *dull*, simple, or sottish sort of them (who know not the worst of their own opinions) but one of an *ingenuous* education, and of abilities more than ordinary, in comparison of the *generality* of them, once acquainted with the *mysteries* of their own iniquity, and *blasphemous* Doctrine. And this not much unlike another (but a *Shee Quaker*, yet not of the simplest rank) who being confer'd with by one who had heard much of their opinions, and asking her by whom she hoped to bee saved, she answered, by *Jesus Christ*: By what *Jesus Christ*, said hee? By that *Jesus Christ* that died at *Jerusalem*, said shee: What (replied hee) by that *Jesus Christ* that died at *Jerusalem*, and that is now in heaven? Yea, said shee: Whereat hee something *wondring*, and yet suspecting some *equivocation*, (or mental reservation) Where, said hee, is that *heaven*? In mee, said shee, and so discovered the juggle.

Now who (but one who knowes them thoroughly) but would have been *satisfied* with her first answers? And who would have thought it *needful*, to have carried on the *question* any further? And so in the former, any honest, simple, well meaning heart (that is not acquainted with their collusions) would have been *satisfied* with the first

answer: But you see how hard a matter it is for *ever* one to discover them, and how loth they are, that who they hold should bee *fully* known, lest it should (as it deserves) render them *abhorred*, by all honest Christians. And hence also you see, how *little* they are to be believed in what they say, having reserved meanings to themselves, and speaking contrary to the *sense* of those expressions which are *commonly* used amongst Christians. And now, as the rest of his *nibblings* at my Narrative, and observations thereupon, I shall leave the truth to bee determined by the examinations *themselves*, which hee can not impeach; nor will his affirmations, negations, and wrappings, any way *impar.* And for matter of *fact*, in the rise, growth, and settling of these people among us, I appeal to those who were *care* and *eye-witnesses* of these things.

And for his *atheological* cavillings, and Scripture wringing, and misapplicings, I refer to those who are *judicious* in such matters, to conclude between us, onely there are some *few* things, wherein I must observe unto my Reader, the *malicious* and *revengeful* temper of this man in his dealing with mee. I confels, neither the person of my Opponent, or the *things* are (in themselves) worthy of the thoughts of any *serious* man; and I should therefore have past it over, but that I minde my *ingagement* and promise, which is, to let the world see (in the instance of my adversary) that the *conversion* and *perfection* of a *Quaker*, (if to bee estimated by this mans) is very *unsound*, imperfect, and rotten, notwithstanding all the outward *shewes*, and specious pretences; any man (even with half an eye, as the saying is) may easily discern (by the *matter* and *manner* of his language) that his design, all along, and throughout his whole Pamphlet, is to render mee (all the wayes hee can) *obnoxious* to danger, and the *displeasure* of others that are above mee wherein (besides his malice) his *impotence* is discerned in that being not able to *revenge* himself upon mee, he would bring mee within the reach of *others*, who might

do it for him. And see how hee goes out of the wayes of *truth* and *honesty* to do it; (so revengeful is hee) yea, out of the way of his *own* profession (so impetuously is hee *hurried* in his rage and passion; for but minde his *Courteship*, giving flattering titles, and having respect to persons (as they call our due tenders of reverence and honour to our Superiours) in page 27. *Justice Fell*, a *discreet grave man*, one of the *Judges of the Nation*, and *Chancellor of the Duchy of Lancaster*: Well, what of all this? Why sayes *George* to mee, *Art thou assured hee will put up all this*? Oh, sayes hee, *the instance is so foul and odious, and so fill'd with scoffs and jeers, that thy wickednesse therein is hard to bee exprest*.

Thus hee there. Oh lamentable! Is it not pittie that any man (much more a Minister of the Gospel, and if you will, a Priest) should commit so great a crime? Surely it can be no less than betraying Mr. *Love* to death, or ruining some great mans estate, by base practises, *perjury*, bribery, or some such thing? No, but 'tis as bad: Why, what is it? Oh hearken, and wonder! In page 31. of my *Narrative*, I produc'd Judge *Fells* wife (as one bearing witness in the behalf of *James Naylor*) and (here's my *sin* which hath rais'd all this out-cry) I said, *such discerning folks cannot easily bee mistaken*. Ah poor impotent creature, how hath rage, and malice, and hatred, and envy besotted him? Is not this man guilty of having mens persons in admiration for advantage, that hee might have advantage against mee? Or doth hee mock the *Judge*, in giving him these titles, so much contrary to their quaking principle? The Lord help him to see the *baseness* of his Spirit. But yet, why doth hee add an, &c. to the criminous words quoted by himself? Why, surely, to let the world see, that his *malice* out-bid and out-brib'd his *conscience*; for being convinced in himself that the words quoted, would not bear so high a charge against mee, as of a crime so great, *the wickedness whereof can hardly bee exprest*, hee would have it understood, that the danger lay in the word, &c. which if it do, 'tis none

of mine. And let any one in the world read my book, and say, whether they can finde any thing *else* in that whole matter, to bee charged as an *offence* upon mee: And is this such an *offence*, so heinous, so grievous? to say ironically, *that such discerning folk as Judge Fells wife, cannot easily bee mistaken*: What's this to the Judge? May not a *wise* man, a *good* man, have a *simple*, a perverse, or a *quaking* wife, which is not in his power to remedy, further than to *restrain* her from their *assemblies*; hee cannot change her judgment: As for the Judge *himself*, I meddle not, I do not *know* him, I have not *heard* (to my remembrance) other than *well* of him: Well, the Lord forgive my adversary, and humble, and alter him: Sure I am, this is far from that *simplicity, charity, goodness*, that was, and is in Christ Jesus. Hence *ex uogue leonem*, by this paw of the Lion (or rather hoof of some more silly creature) judge of the man; or if you will, you may take him both wayes: A *Lion*, or a *Bear*, for his *rage* and *fierceness*, and a more sottish beast, for his *silliness*. I have discovered the venom of his teeth, in this the more *fully*, to save my self and thee (Reader) some *labour*, in being as brief as possibly I may, in the following particulars; and the next is, his endeavour to *traduce* mee, with traducing the *Magistrates* of our City. And whereas I plead their *excuse*, in that, by their *lenity* at first, (over and above what other places in the Nation exercised towards these croaking frogs) they gave them too much *incontragement* to nestle amongst us, imputing this (as just cause I had) to their too much *fearfulness*, and having been formerly over-topt, and over-born, by an over-throwing power, by the *usurpation* of inferiour Officers, exercised upon them; and looking upon this as a part of their weakness and *infirmities*, which (because of the common frailty incident to all men, even the best) I did (as being in the body, and *sensible* of the same frailties) Christianly and soberly *alleviate*, (not *justifie*) how does hee most *Pharisaically* and proudly fall, both upon *mee*, and *them* in it? And because I say (and say now) that

that the *best Magistrates have their spots, defects, and failings*, hee concludes them to bee *no Magistrates of God, but men of sin, evil doers, and the born of the devil*, page 34. But because this (nor any thing in my Narrative) would afford matter to *incense* them; hee runs abroad, licking up the vomit of every malicious and venomous *Spider*, to belch it out against mee; and this lyingly too, (*more suo*) for hee sayes, *that I endeavoured in the Pulpit to render them vile and odious*; one while likening them to *Jupiters* log; and to *George on horseback*, and reproaching them with the abilities of *Tom Pain*, which hee puts in great letters, as if I had mentioned his name in the Pulpit. But what a bold and daring wretch is this, to judge of my *intentions* and endeavours, as if they were to render the Magistrates *vile and odious*? When being call'd to preach unto them, upon a publike occasion, for administration of Justice: The Lord knows my heart, my endeavour was to render them *honourable and precious*, by pressing them to discharge their duty; and to that purpose, I told them, that *Magistrates* should not bee as *Jupiters* log, which by lying still, and doing *nothing*, made the frogs bold with it, and to leap upon, and make *sport* with; and that they should not bee as the picture of *George on horseback*, with his arm and sword alwayes lifted up, but never smiting; telling them further, that if the bare name, ornaments, and accoutrements of a Magistrate were *sufficient*, then that poor creature (that was then walking up and down in their presence) might make a Magistrate; but I utterly deny, that I *likened* or *compared* them with, or to either, or *named* him. And of this, all those who heard mee with their right ear, must bear mee witness. But what will not a malicious person do to *revenge* himself, though hee do it never so impotently? But indeed (*George*) did I deal so plainly with them, even the *Magistrates*, and that to their *faces*, and being their Chaplin too, and having many large *dinners* and *feastings* from them, besides my salary of ten pounds a year for that service, And when I have *saie words and advisings* from them? (all this in his pages

pages 37. 38.) Why sure (friend) it seems the Magistrates were so honest, that they did not chuse a Chaplin to flatter them, they had divers years experience of mee, and my temper: And further, it's clear from hence, I am no respecter of persons, which I am sure amongst you is accounted a *virtue*, and a high piece of your *perfection*, though in a perverted sense: And is it now a sin (a vice in mee?) I see nothing will please *him*, who is resolv'd to quarrell: And you see (friend) that their large dinners do not so fill my belly, but that I can speak plainly; if I reflected upon *some* who were guilty of doing *nothing*, (which is a great sin, in a Magistrate) doth that condemn (doth it not honour) those who are *active*? I might mention your railings at, and despisings of *all* Magistrates, 'tis too gross and palpable; and that hee might bee still *sibi constans*, like himself, in his *mischievous* practices. In like manner doth hee charge mee with abusing *Major General Skippon*, whereas whoever reads, shall finde, I make no other than an *honourable* mention of him, as a discreet and sober person, who did not usurp *authority* over the *civil* Magistrates, but held (as I say) a good correspondence with them. And is this to *abuse* him? What a hard thing is it, for a man *habituated* to an evil course, (lying, railing, or the like) to leave it? So also towards the end of his Pamphlet, page 103. and so onwards, hee falls to the same malicious work *again*, charging mee of abusing that reverend *Parliament*, concerning which I have spoken already, of which, and such like, I desire never to speak more. onely this, Wee may well guess what a *pure* convention it was, when such *pittifull* fellowes, as his fellow *Hollister* should bee a principal member thereof.

And wherein (as *George* phrases it) page 45. he tasted as much (yea more) of the power and glory of *this* world (oh lamentable world!) than any in this City, which hee sayes, hee might *still* have had, could hee bow down and worship; bow down to whom, to him whose nose *George* would have held to the grinde-stone? Hee and

Although hee
had tef re
charged he
same thing;
page 41.

and his fellow *Hollister* will not then, it seems, *bow down*, nor worship, not so much as civilly; a stiff-necked and stubborn generation: Thus wee may see, what it is, to lift up the head of a *dung-hil* brood, how *highly* they will swell, and how hardly they will bee reduc'd again: And truly I cannot here (upon this occasion) but think, how *Nebuchadnezzar*-like, *Dennis Hollister* did strut it, and pride himself in his ayery Kingdome; and how hee did scorn and despise all the opposite party in that Assembly: Read his words, in a Pamphlet publish'd by him against that Congregation (or Church) in this City, whereof hee was once (till turn'd *Quaker*) the *Leader*; the title of which Pamphlet is this, *The Skirts of the Whore discovered, and the mingled people in the midst of her. In a Letter sent by Dennis Hollister to the Independent baptized people, who call themselves a Church of Christ in Bristol, but discover, are found to bee a Synagogue of Satan; together with another letter written by him to Thomas EVANS. a Teacher among them, who before several witnesses hath often denied himself to bee a Minister of the Gospel. This, and more is Dennis his title.*

And well may
hee call them
so, which I
shall elsewhere
discovers.

Now suppose him in his *heights*, and hear his *language*, page 13. 14. *For my own part, I must deal plainly, and tell you, the beholding and observing the unrighteous actings, and deceitful hypocritical dealings of many of the eminent members, and other high pretenders to Religion, whilst I sate with them in Parliament, and other chief places of Council and trust in the Nation (brave words) was one of the first things that put mee upon consideration what the root of that profession (of Anabaptisme, I suppose hee means) should bee, from whence such sowre grapes, and fruits of bitterness proceeded; and so on, telling them their own sufficiently. And then hee lets them know, that hee has known what it is to bee accounted something among those called Churches, and what the preferment of Pharoahs Court is, (wee know whom hee means) and the great things of England; and that hee had a nature prone enough (which wee all well know) to embrace the same, but that his peevishnesse was*

Such as were
so high, as that
they were a-
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nces,

as great as his *pride*, which made him *side* with that *faction*, which acted by those *levelling* principles I formerly mentioned, which gave just occasion to his *Highness* to ding many of them down to the *dunghil*, from whence those vapours were exhaled, which yet hee in his *pride*, (such is his *stomack*) calls a *suffering affliction* with the *people of God*, rather than to enjoy the pleasures and treasures of *England*, which belike then were in their hands; and if hee could have bowed down, hee supposed hee might have *still* enjoyed (and *George* thinks so too) ever for ever: For then (no doubt) the *fifth Monarchy* would have been created; but it seems they were not then infallibly inspired; for then they carried their *Bibles* to their *Parliament*, there to seek out the pattern, but there it seems it was not to be found exactly; and therefore now (throwing away their *Bibles*, and) being more immediately guided by the Spirit (of blood, and of rebellion) they betake themselves to their weapons, to build and raise their Kingdom, which possibly may be the reason why so many *Bricklayers* and *Carpenters* (and such like persons) turn *Quakers*, in hope of employment; it may be of *preferment*; and why not, as well as *Maschinello*, a poor Fisher-boy in *Naples*, or *John of Leyden*, a Taylor in *Germany*, who made themselves *Regents*, by the assistance of the rude rabble, the one upon *civil*, the other upon *religious* pretences? But (to meddle no more with this Parliament) in the next place (malice making him very industrious) hee renders mee obnoxious to the *Protector*, and his Councell, which needs no long answer. For whereas I had said nothing against them, hee would make mee criminous by way of *inference* and insinuation, and the like, concerning *Major General Desborow*, (to whom, for advantage, hee will afford a title of honour) whom hee sayes I *intimated* to have been easily and mischievously instrumental to wicked, ungodly, and unchristian practices; 'tis wonder hee did not directly charge mee: But let any man read what I have therein written, and say, wherein have I *abused* him. And thus much I

The Levellers
Standard being
now discover-
ed.

say,

say, (as to that) as I hope the *Major General*, and others in power, did not by their lenity *intend* to countenance such practises before : So now (seeing what their lenity may produce) they will not be so *easy* to be intreated for the future, which was that (and all) I aimed at; and the like envious dealing hath hee in the matter of *Colonel Scroop*, and there hee charges mee with *flattering* him : So that let mee speak how I will, I must (it seems) be concluded an *offender*. But (hee alledges) I had spoken against him, why, what of this? Because I deal plainly with a man when I finde hee doth *ill*, may I not therefore commend him when hee doth *well*? Is not this an argument of ingenuity? I hope hee will pardon mee this offence. And truly, had I not apprehended him *really* to have disclaimed these *Quakers*, (as I then believed hee did) I should not have made that *honourable* mention of him.

And I confesse, had hee been still here in power over us, I might well have been thought, in so doing, to have *flatter'd* him; but it is well known, when hee was here, I did it not, and lesse reason to do it *now*, in that he is *absent*.

But I must here observe what *George* sayes concerning him, which very much tends to the *justifying* of my Narrative, concerning the rise, growth, and settling of the *Quakers* among us, by the over-topping, and over-bearing of our Magistrates, and making them *Cyphers*, by a forraign power, so that they could not reform things, though they had a will to it; for page 106. *George*, sayes hee (*Col. Scroop*) was so far from denying the *Quakers*, to speak publicly, that hee said to *Dennis Hollister*, by name, that if the *Magistrates* did put them in prison one day, hee would put them out the next, which no doubt *Dennis* acquainted them with, for their encouragement, which very likely made them so *bold* and daring, and to out-face (as they did) the *Magistrates*, and not to care for their commands to depart the City : How will revenge and malice blinde a man to tell all, which hee had better forborn? As for the remainder (*ejusdem farinae*)

which follows, it is a further discovery of the same *spirit* which I shall passe over, intending (as the Lord shall give time and opportunity) to give a full and *distinct* answer to the particular of *Thomas Evens*; for as for *Morgan Lloyd*, whose doctrine he sayes I had *reproached*, and concerning which, hee sayes, hee sent mee a sober note, to reason with mee publicly in my *Steeple-house* (as hee calls it) which I refused. To that, I say, it's not so, I did not *reproach* his doctrine, for I knew not what it was nor heard it; that I took offence at (and justly) was that any man should *intrude*, and thrust himself, yea, force himself into my Pulpit, upon a day, and at a time which was not assigned for *Publike Lecture*, whereas himself, and *Erbury*, had not long before made a kinde of a publicke contest, to the disturbance and *unsettling* of the people in another Congregation; *Erbury* at that time being sufficiently known to bee tainted with *unsound* opinions, and *Lloyd* himself much disliked. And truly (to speak my minde in this matter) if *Morgan Lloyds* note had been, or were to that purpose, I suppose, that Minister, that in these *brawling* and heretical times, shall entertain motions for *publicke* contests, with such as run up and down, and make it their *businessse* to wrangle, and contend in things *doubtful* and uncertain, shall not provide for his own *peace*, nor the peoples *establishment* in the truth, by giving *them* entertainment. If the *doctrines* wee teach were unsound, or our selves not able to discharge our duty, it would bee a favour for some to come and help us when *orderly*, and peaceably sent, or called; but otherwise, for men of *unquiet* and rambling spirits, to impose themselves upon us, is neither Christian nor *civil*: And conceive, those who are careful to preserve the people from *infection*, do not well to encourage (much lesse to invite) them.

Nor are the people competent *Judges* in doubtful matters, and are (as I said before) much swayed by the *impudence* and *confidence* of a bold and daring Opponent.

I have now but two or three things more to speak to, and so I shall come to deal, by way of *charge*, upon my Adversary, wherein I shall have so much matter, as that I must of necessity avoid all debates, and altercations with him, in matter of *doctrine*, and this upon a double account:

First, because their doctrines, judgement, and way of arguing, are *sufficiently* known, and answered already, and I am not willing to draw the same Saw of contention *everlastingly*, not caring for the last word in the quarrel.

And secondly, lest by taking up too much time in those things, of which the reader may be else-where better satisfied, (as in Mr. *Thomas* of *Ubleys* most sober and Christian answer, Mr. *Baxter*, Mr. *Ford*, and others) I bee prevented of what I *principally* intended, which is to discover the *hypocrisie* and unsoundness of a *Quakers* conversion, and to exemplifie it, in this man in particular, which you see I have in *part* performed, by discovering his railing, lying, and *malicious* dealing, in which trade hee still continues; and therefore, page 47. hee charges mee, that I would have joyned my self as a member of *Hollisters* Congregation, but finding by *discourse* with him, that there was no place for my *imperious*, proud, and *pragmatical Mastership* over them, they heard no more of mee in that particular, till the state of things were *changed*, and then I became an adversary to *separated Churches*, and to that in *Bristol* especially; this is the full of the charge. This story I assure my self hee had from *Dennis*: But how doth hee know that *Dennis* sayes truth? To this, I oppose this true relation, when *Thomas Evans* came first to this City, (I desiring to know him fully) had a purpose to invite him to my house to dinner, and understanding that hee would bee at the house of *Robert Purnil* in an evening, went thither, where I met him, and most (I think) of that Congregation, at an exercise of *Religion*, where I continued, Mr. *Evans* being the man that then exercised, wherein something being

delivered *unsound* and *erronious*, I forbore (for divers reasons) to speak to it, till most of the company were dismissed, when (conceiving it convenient) I told him of that *erronious doctrine* which hee had delivered, and spake fully to it; to which Mr. *Evens* making neither *answer* nor *excuse*. Mr. *Purnil* (for now I am not speaking to, or of *Quakers*) and therefore let me use our ordinary and civil language) with many good words approved of what I said, and spake something in excuse of Mr. *Evens*. Whereupon, *Moyn* (being present) with much affection used these words, *Why should not Master Farmer bee one of our Congregation?* (for I had never met them formerly) which was seconded thus by Mistress *Nethway*: Aye, Mr. *Farmar*, if you would bee one of our Congregation, you may bee chosen *Pastor* afterwards, which words (the very thoughts of the matter being strange to mee) I do protest, made mee wonder? which produc'd this reply from mee, Chosen Pastor Mistress *Nethway*! What mean you? To which (after some other words) shee said, shee was told, that if I might bee chosen *Pastor*, I would joyn with them, which I *denying*, and shee affirming again that shee was told so, but would not tell mee by whom (but 'tis easily supposable) I then presently appealed to Mr. *Purnill*, then present, to witness for mee to the contrary, to whom formerly (in discourse) I had declared *several* times, that I could not joyn with them, which hee at that time witnessed; and this to bee a truth, I appeal to that *light* and truth of God that shines in his and their consciences, and which I hope they will not dare to stifle, (notwithstanding that distance which is now between us.) And the reasons *why* I would not joyn with them, were, because they performed their *Lords* day duties in *private houses*, to the prejudice of the *publike*, (which I ever honoured (as I shall declare in another discourse, Christ assisting mee.) And for that they had no *lawfully* constituted Pastor to take the charge of them: True it is, I should likely have joyned with them, had those *two* hinderances been removed,

ved. And to this purpose I did divers times sollicite Master *N. I.* a *rightly* constituted and able Preacher, to take the *charge* of them, promising my self to sit down as a *private* member, only exercising my *publike* Ministry, by way of preaching, which hee refused; and this I doubt not hee will testify.

And further, to make it appear, that I *desired* not to bee their *Pastor*, being conscious to my self of the weight of that work, and my *unfitness* in divers respects, I did (in an occasional discourse with some of them) declare my *unfitness*, which is so *true*, that one of them (now a *Quaker*) did since (by way of reproach) upbraid mee with my *own* acknowledgment, so that then I had no intention of joyning with them; and since that, I gaining further light, in matter of *Churches*, and their appendant questions, and they drawing more and more towards *Anabaptisme*, I more and more declined, and *disfowned* them.

And whereas hee sayes, *I became an adversary to separated Churches, when the state of things were changed*: I ask, to what were the times changed? or from what? Not from that way of separated Churches, but more to it: If I did it then, then I did it not to serve the *times*, but to secure my *conscience*. But wherein did I? or did I ever appear an enemy to separated Churches? Why doth hee not shew *wherein*? But of this, more in another discourse.

And so much in answer to that ly of *George*, and his Master *Dennis*: Another there is of the same *Forge*, I am sure; and that hee speaks to page 59. 60. And again (being chafed with the business of the Lord *Craven*) page 109. where hee joynes them both together: The charge is this, from both places, That I earnestly *solicited* some then in power, for turning out of *Nicholas*, one of my brethren, *Constant Jessop*, by name, for his differing in judgement in some particulars, urging as an argument for this purpose, that *till then the City would not bee in quiet*, into whose place (by *diligent seeking*) I did climb, and domi-

domineered ever since over his people, and him, *as the issue of that prosecution*; and that I forced my self upon his people to this day, by procuring an order from *above*; and that thereby I got my self out of *poor Thomas*, into rich *Nicholas*.

Now this whole story is a most wilful mistake (as its grounded upon what I urge, page 49. of my Narrative) and in this I appeal to his light within; for that person (and thing) which hee cannot but know I meant, was this, that *Hollister* and his company (then domineering) threatened the Magistrates, and the rest of the Committee (who were not of their *faction*) that if they might not have him whom they sent for out of *Wales* to bee their Teacher, one of no breeding, and that hath since often denied himself to bee a Minister, (and is now turned *Anabaptist*) to bee one of the *publick Lecturers* in the City, they would turn out of the City a godly and *Orthodox Minister*, who had been imprisoned, and suffered much more than any of them, (for his good affection to the Parliament) hee differing that time in judgement in some particulars, and so they had their end, which (as is well known) hath proved a *reproach* and scandal to this City, from many *strangers* that come hither, and take notice of it.

Now this person (hee knowes very well) was Master *Paul*, for as for Mr. *Jessop*, hee was never committed to prison upon my occasion: Is this man now a true Convert? Is hee not a manifest *prevaricator*? And did hee it not on purpose to bring in that *ly*, and malicious slander of his fellow *Hollister*? Whom to bee a lyar, a piece lately published by those who were his fellow-members (with his Teacher aforesaid) doth *amply* testify; and which I my self also have had sufficient experience of oftentimes, inso much that I desired one, a Minister of this City (who was then wont sometimes to visit him) to tell him from mee, *that his shop was a forge of lies*: And for the matter of Mr. *Jessop*, I shall give a true and full account of it (so far as concerns my self) thereby to *discover*

The Church
of Christ in
Bristol receiv-
ing her vail.

discover these lyars to the world. It's well known (up^{on} the death of the late King) what *endeavours* there were by the then *Parliament*, for settling the Nation in *peace*: In order whereunto, there was an *engagement* drawn up, and required to bee *subscribed* by all persons: And it is *as well known* in this City, how opposite Master *Jessop*, afore said, (together with that other Brother) was thereunto; and what *expressions*, concerning that matter, were used by them, both in *prayer* and *preaching*, I need not mention: By which means there was much *averseness* in many of this City to this *settlement*, they being honest men, and having a great *influence* upon the people: At this, I (thirsting for a settled peace) was much offended, and did endeavour, with themselves, *privately* to take off their *opposition*, and *publicly* to settle the people, declaring my dislike of their doings. With this, and the like expressions; that if they (the Preachers) did apprehend those *actions* of State (whereby they endeavoured a settlement) as *evil*, they should go up to *Westminster*, and declare it to those who had the *power*, and not trouble the people with those things, which they had no *ability* to amend, or *power* to withstand; and for that their doings would but raise an *impotent* disgust and opposition, with the *publicke* prejudice; further, telling them of an evil which I had *formerly* observed, and was now by them *practised*, that men would preach *Court Sermons* in the City, and *City Sermons* at Court, which I conceive an *unprofitable* kinde of preaching, when our Sermons are not *suited* to the capacity and condition of our *Auditors*.

And indeed, as to the *matter* also, I alwayes conceived it, (and do still) as favouring too much of the *beyond-sea* temper, for *Ministers* to meddle with State matters: Of which see a large discourse, entituled, *A Case of Conscience, concerning Ministers, meddling with State matters; in, or out of their Sermons, resolved more satisfactorily than heretofore*, which was then written by Mr. John Dury, one of the *Assembly* of Divines, a man of a peaceable

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and *publike* spirit, and one with whom Bishop *Hall*, and Bishop *Davenant*, had several endeavours formerly, for settling peace in the *Churches*; which book was licens'd by Mr. *Joseph Carril*, containing about twenty five sheets of paper; sold at the *Star* in *Coru-hill*, 1650.

But to go on, they still persist in their way, during which time, Mr. *Craddock* coming to this City, and lodging (as I was informed) at *Hollisters*, I went thither, (which I seldom used to do) to desire Mr. *Craddock* to preach for mee at *Thomas*; but hee not being then within, and *staying* for him, *Hollister*, and my self, talking of the times, and several matters, and (among others) of their *oppositions* in publike, I did then say, it was not fit to bee suffered, so to hinder a settlement, and to alienate mens affections; and this was all, and this (as you see) but *occasional*: And before that, *special* occasion was given by Mr. *Jessop* himself, for his removal, in a *Sermon* which hee preached afterwards, upon which, and for which, hee was *outed*; and of which, I knew not, nor had any hand in, *one* way, or *other*, either by writing, speaking, or suggestion to any person *whatsoever*; Nor did I ever speak with *Hollister* at any time, after that *occasional* discourse, aforesaid, concerning it; and what I did speak, having respect to that other Brother, as well as Mr. *Jessop*; which *outing* and *banishing* from the City, was so far from my expectation, and seemed to mee so *rigorous*, that I *publike*ly taxed and declared against their hard dealing, as is (I doubt not) well known to divers that heard mee, the notes whereof I have still by mee; so that my declaring against their rigorous and harsh persecutions, raised the *spleen* of that froward adversary *Hollister* against my self, and procured that *scandal* upon me; I confess I then thought it fit they should bee *silenc'd* from opposing Authority, and *hindring* (as much as in them lay) the settlement of the peace of the Nation; (whereof this City is no inconsiderable parcel) but banishment from it, was far from my thoughts.

And whereas my Adversary alledges, that I urged as
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an argument to this purpose, *that till then, the City would not bee in quiet*: If hee say that I used these words to *Hollister*, (for I never spake with any other, nor him, other than as aforesaid) it is very false: But this I acknowledge, some of these words were spoken by mee, to, and mistaken, (to say no more) by Mr. *Jessop* himself, upon this occasion: A few daies before the time allotted for his departure, I met him upon the *Tolzey*, and supposing that much of *Hollisters* heat against him, was for his zealous asserting of *Presbyterial* discipline, in opposition to *Independency*, (of which hee had treated much in his Lectures) I endeavoured to perswade him to an accommodation and compliance, (as not thinking the quarrel worth so much contention) and offering myself to mediate between them; (as being indifferent in that matter) but Mr. *Jessop* stiffly persisting in his way, (and knowing *Hollisters* temper, who was then in his heights) I told Mr. *Jessop*, that then there was no quietness to bee look'd for among us, which words, how they have been misapplied by some, let it bee considered by them who are concerned.

And for Mr. *Jessop*, I desire him to remember, that hee and I parted not in discontent each with other, which no rational man will conceive could bee, if I had spoken those words in such a manner as I am charged. And Master *Jessop* may further remember, (if hee please) that I went to Mr. *Youngs* to speak with Mr. *Ingelo*, (who was there at a marriage that morning) to procure him to mediate the matter, in behalf of Mr. *Jessop*, for his continuance, but Mr. *Ingelo* was (a little before) gone his journey towards *London*, so that my intention was frustrated, and (as I perceived afterward) would have been so, notwithstanding; for I after understood, the quarrel was old and inveterate against him in special, as appeared by their violent prosecution. For whereas his sentence was, to depart ten miles off the City, they followed him, with their rage, as far as *Temksbury*, thirty seven miles distant, hindering there his entertainment; which dealing

ing of theirs so far provok'd my *spirit*, (in his behalf) as that I drew their *odium* upon my self, as aforesaid. And whereas it's further charg'd, that I did promote the *outing* him, to in my self into *Nicholas*, and that I forc'd my self upon them, and that I *procured* an order, &c. this is so false, that there is not the least *shadow* of truth in it, more than this, that I am now in. But it's well known (and will bee acknowledged) that above half a year (and more) after Mr. *Jessop* was gone, and the Church lay void; and notwithstanding I was divers times desired by some of the Parishioners to preach the *Tuesday* Lecture, and *Sabbath-day* Lecture, or either; I *refused* it, and did endeavour to settle my self at the *Colledge*, (as being loath to take a Pastoral charge) which thing by the help of Mr. *Aldworth*, and Mr. *Hodges*, (and other friends of mine in the then Parliament) I did *effect* and compass, and had 150. pound *per annum*, settled upon mee by order, and which is since still paid to him who doth there *officiate*; and one Sermon I preached in order to it; whereupon the *chief* of the Parish of *Nicholas* (perceiving I would remove from *Thomas*) the occasion I will not mention, because I am not willing to offend any: They calling a *Vestry*, sent the *principal* of them unto mee, to desire mee to come to them, which I (acknowledging their love and respect) *refused*; but they still urging me, I took time to consider. and about a week after they came unto mee again accordingly, and obtained their desire; and afterwards they drew a *Petition*, subscribed by them, and many of the Parishioners, intending to present it to the *Committee* here, for my establishment; and understanding that this *Committee* here, had no power to do it, they sent up to the *Committee* above, and effected it; and since I am (in a sort) inforc'd to it, I shall declare the two principal reasons of my acceptation: The one was, I was perswaded by them, (and many other of my friends) that in regard *most* of the inhabitants neer and about the *Colledge*, were persons of another judgement than my self, in *civil* matters, I should have little *converse*

And it was
neer a year af-
ter hee was
gone, e're I ac-
cepted it.

or comfort among them, but rather the *contrary*; nay, some did suggest to mee, that my settlement there, was procured by some who bore mee no *good will*, on purpose to make mee weary, and so to leave the City; but that I satisfied them, the matter was of my *own* seeking, and endeavour; and the other reason was, that going so far out of the City, I should not have any opportunity of any *Church communion*, and Christian fellowship, with any considerable number, of which I was *convinc'd* to bee a duty, although I was then unwilling to undergo the burthen of a *Pastor*. And indeed, considering that some honest-hearted Christians in *Thomas Parish* (with whom I had there communion) did still desire it; and hoping that divers of *Nicholas*, (having formerly been exercised in it) I should finde them more comfortably *complying*, than those who had been a long time strangers to it, I did the more willingly imbrace it; but as for the advantage, in removing from *poor Thomas*, to *rich Nicholas*, (as the Calumniator phrases it) let him, and the world know, that upon these grounds I removed from the *rich Colledge*, to *poor Nicholas*; nor was it the poverty of *Thomas* (though poor enough) that made mee leave them; nor was it (or could it bee) filthy *lucre*, or sordid *covetousness*, that drew mee to *Nicholas*, which could by no reasonable man bee imagined, would amount to what was settled upon mee at the *Colledge*. And since I must boast, (but 'tis to secure the credit of my Ministry, that it suffer not damage in any thing, I will do it a little further. (having good witnesses of the truth on't) After I had consented to come to *Nicholas*, and came to give them a meeting at their *Vestry*; although I knew, that with much *difficulty* they raised, what some of them had ingaged unto by *bond*, to M. *Jessop*, and which, as I have heard, was not above eighty pound *per annum*; yet when they ask'd mee, *what would content mee for my labour*, so far was I from seeking my self, as that I told them, *I would not make a bargain for preaching the Gospel, but that I would do my duty, and leave them to do theirs*;

and how richly it hath been performed by them, (I speak not of all) I am *asham'd* to mention: Sure, not beyond poor *Thomas*, nor so much (by two parts in three) which *M. Jessop* now reaps, as I am informed; and which place was setled upon *him*, upon my commendations of him to *M. Strong*, at *Westminster*, and which *M. Strong* intended to let him know, had hee not been prevented by death, *heu premature*, if hee hath not done it formerly: But much good may it do *him*, and much good may he do *them*: I envy no mans gain or preferment; nor will the inhabitants of *Nicholas* say, I contend with them in *that* matter, although I have cause enough to take notice of their neglect (yea, and sin) in this particular. For I dare say, there are few handy-crafts men that work upon so small encouragement; for, I suppose, their calling feeds their family.

I have been the larger in this matter, because some persons are, and have been as willing to *take up*, and spread this ly and calumny, as others have been to *raise*, and make it: And truth it is, I should hardly have undertaken to answer his *railing Pamphlet*, but to satisfie the world in these two last particulars, and to wipe off the aspersion of base *forgery*, which my soul abhors; and to make good what I promised concerning the discovery of this *Quaker*, to which I'll hasten with all expedition.

As for his charging of several Trades upon mee, it is but the lickings up of the *excrements* of *William Erburys* black pudding, whereby, I see, *George* was very hungry, and wanted *matter to feed* upon, being, it seems, troubled with that disease, which Physitians call, *Caninus appetitus*, The dog-like appetite, which makes them huge *greedy*, and to catch at any thing; but I wish his *after-meals* may do him more good, than the *Pudding it self* did *Erbury*: For a few daies after hee had publish'd it, he went home, and died; whether hee died for *shame*, or what it was, I know not, nor dare I say this was the cause, or occasion of it; no, God forbid, I should presume to meddle with the

A book so called, written by *W. Erbury*, wherein hee would prove mee to bee a black pudding: In which foolish Pamphlet, most (if not all) of these things are.

the *secrets* of the Almighty, or to judge any man: But I mention this, because a hare-brain'd fellow came (as himself said) to revenge *Erbury's* death upon me, which I no wayes promoted; but probably this poor fellow might take up the thoughts, upon what hee might hear some sober persons speak of it: But bee it what it will, *George*, it seems, having swallowed it, must vomit it up again the second time, that the world may see his foul stomach.

But, see how the vapours of it (whilst there) had corrupted his *brain*, and be-fool'd his *intelleſtuals*? Did ever any man in the world understand, being a member of an *Independent Church*, or of a *Presbyterian Church*, to bee a *trade*? And it is a *trade*, when a man in the former troubles ingages, for a time, in some publike service. (as most aſſive spirits did) and then lay it aside: Is this a *trade*? How many trades has *George* had then? And for a man living in the Country (as I did) to practise Physick. (being thereunto lawfully licens'd by the University of *Cambridge*, upon tryal, and examination) I say, for a man so living in the country, (and having a house fitted for such a purpose, no other convenient house being there to bee had for a pleasant dwelling) Is it a *trade*, if a man make malt there for a time? Doth not many a *Gentleman*, many a *Minister* do so? And did I not (so soon as I could get there a more pleasant dwelling) give it over? And being a *Physitian*, do men call that a *trade*? Or is it a trade (being so) to apply ones self to the ingenious experiments of *Chimistry*, in order to the enabling himself to deal in his profession, with more security and understanding? (without which, Physitians are no better than Empericks) Or is it a *trade*, if a man living in *London*, (as a Physitian) the Earle of *Berkshire* keep an Office in his house, for that which is not a Monopoly, but a *priviledge* granted to him by the Law of the Nation, and no man forced (nor attempted to bee forced) to it; no, nor intended to bee forced, which I know, and write for the honour of that Noble and ingenious Earle,

under:

under whom I had no imployment in it, hee having his *Clerks*, and *Registers*, and other *Agents* under him? And for the other things mentioned, *Are they trades?* *Are they mechanical?* *Are any bound Apprentices to them?* *Are they handicrafts men?* *Are they not callings and imployments for persons of liberal, and (in some measure) learned educations?* The meanest of them, (I mean, in respect of abilities) is that of *Chamberlain*; and of my desire to it, I may possibly else-where give an account, in another discourse, upon another occasion, (if God permit) and yet that is not a *trade* neither, but, as hee himself calls it, an *Office*, and not unworthy of an *ingenious* person; so that none of all these are *trades*, nor were they, nor are they any calling, the *honourable* calling of the *Ministry* excepted: Of my call and entrance whereunto, I shall (I hope by Gods blessing) give a satisfying account to the world: And as for the other, which I only own as my calling, (in reference to my first imployments) I look not on them as *several* callings, having all relation to *one* and the same office; namely, the *Chancery*; in the last whereof, *viz.* one of the *Clerks* of the *Chappel of the Rolls*, (if the Lord had not design'd mee to another, and *better* imployment, and driven mee thence by a long and *consuming* sickness, which drove me into the country, and set mee upon the study of *Physick*) I had abroad, and continued: But both in that, and the former, which hee termes a *Subscriber* in the *Six Clerks Office*; (which is a notorious lye) for though there be *Subscribers* there, yet I was *never* one of them, (having never been any mans servant) I say, in both those places, I kept my *Clerks* under mee, being liberal imployments, wherein men of the *best rank* in their countryes, (some of them *Esquires*, and *Justices of the Peace*) had a station.

And as for the *first*, which I reckon as the meanest, which hee lyingly and reproachfully calls a *Ticket-maker*, in the *Subpena* Office, (there being no such distinct imployment there) but that *George* had a *spiteful* and *raucous*

corous stomach; I was not then and there so *inconsiderable* a person, but that a Gentleman of the *Six Clerks Office*, who knew mee well, and who had but *one only daughter*, and heir to a hundred marks *per annum*, Freeland, bestowed her in *marriage* upon mee; and that not by *stealth*, or unwillingly, but upon *writings* between us, with whom wee liv'd afterward in house together, till he died, and then made mee *Executor* of his Estate personal.

But here wee may see, how *malice will multiply*; and that *Georges* measure of *Perfection* (both in wit and honesty) is very small: Nor doth all this any whit take off the *exception* against *mechanical* undertakers, who from either *Coblers Stalls*, or *Taylors Shop-boards*, step up into the Pulpit, without any just *call*, or *competent* abilities, (either *natural*, or acquired) but a good memory, whereby they can only *deliver*, what they have from other mens *Sermons*, not being able to *maintain* what they say, more than another well instructed and *ordinary* Christian may do, which yet is not sufficient for a *Minister*; and should such a *Ministry* bee countenanced, (to the disparagement of Learning) *farewel Religion to the next Generation*; which no sober and understanding Christian, but will have respect unto, and which, no doubt, the *Jesuites* look at; and therefore have no little influence in upholding *ignorant* and *unletter'd* persons among us. But now after all this lying story of so many *trades*, I'll tell one story (but a short one) which this occasioned. One telling a *Gentleman* (a Justice of Peace) who hath known mee long, and my manner of living, of this passage of *Georges*, charging so many *employments* upon mee, in such a ridiculous way; (by numbring them up) Yea, but saves the Gentleman, *Can Captain Bishop say that Mr. Farmer had plaid the knave in any of them all?* And hee knowes *George* almost as well as I do. And now (as in my Narrative, page 37. 38.) And hee in his Throne of lies, page 95. 96.) behold the imposture, and the Impostor, *George Bishop* (whose name I am loath to fully

my ink and pen with) but I must ~~crave~~ leave to do it : Him whom they call *Captain Bishop*. This man (notwithstanding the former letter of defiance against *Naylor*) is charg'd by mee with complying with *Naylor*, because hee writ a letter in his behalf to some in the *Parliament* ; and thereupon I charge him with collusion and juggling. And how doth hee discharge it ? why truly, (like himself) doing the same thing again, by faining, toisting, and packing (at which hee is non-pareil) I hope hee hath not his fellow in *England* : And thus hee doth it, hee *seignes* (upon information, as hee pretends, but who informed him, hee doth not tell us, whether his own spirit, or any other) that the *Mayor*, Aldermen, &c. had prepared a *Petition*, intended to bee presented to the *Parliament*, concerning *Naylor* ; (which is true) wherein we (saith hee) who in scorn by the world are called Quakers, are highly charged and accused : It hee mean himself and *Fox* : it is a lie ; for they are so far from being highly charged and accused, as that they are not therein charged, or accused at all : And hee desires his friend (if hee bee free) to move, that the *accusers*, and the *accused*, may bee heard face to face, lest the *Parliament* should condemn the accused unheard, upon the bare accusation of their Adversaries : And then hee sayes, what a sad thing that will bee, if they should *slay* the innocent, and the righteous. And this is the effect of the Letter.

Now, who are they that are accused ? None but *James Naylor*, and his Crew ; not any of his (wee) *Fox*, &c. unless they will thrust in themselves against our mixde and meaning. And to that end, see the *Petition* it self, as it was sent up to *London*.

The humble Remonstrance and Petition of the Mayor, Aldermen, and Common-Council, of the City of Bristol, together with the Ministers of the Gospel, and other chief Inhabitants, who desire to fear God, and love our Lord Jesus, in sincerity, in the same City.

Sheweth,

THat wee (especially the Magistrates) have with much regret and sadness of spirit) lien long under much reproach and ignominie, occasioned by the increase of a generation of seduced and seducing persons among us, called *Quakers*, who at first were supported and upheld by some *Souldiers*, then in chief Command, in the absence of the *Governour* of the *Garrison*; the wickedness of which sort of men, hath not in our Nation, as wee know of, been formerlie heard of, and so destitute of a Law to punish, and restrain; and therefore have not been able to suppress.

And whereas wee have waited long for some directions to that purpose, (being unwilling to run upon unknown precipices) these people have strengthened, and encouraged themselves in their *iniquities*, upon some pretended countenance from thence, where wee cannot suppose it. So that although we could, and did (yet with some difficultie) punish, and thereby (in some measure) hinder their open and frequent disturbances of our publique worship; wee had not power to silence their blasphemies, nor restrain their confused and tumultuous meetings, although they tended to the high dishonour of God, in their unchristian principles, and practises (too well known) and in prophaning the *Sabbath*, by multitude of their *Professors*, flocking from all parts of the Country round about us, upon that day.

But now, so it is, that one *James Naylor* (a most eminent Ring-leader, and head of that Faction) hath lately appeared here among us, more high than ever, in horrid and open blasphemies, expressly avowed and owned by his

nearest followers, as that hee is the *only begotten Son of God*; and that there is *no other than hee*; that hee is the *everlasting Son of righteousness*, and that in him the hopes of *Israel stand*; that hee is the *King of Israel, and Prince of Peace*; and calling him, *Lord and Master*, saying, his name shall bee *no more called James, but Jesus*. All which, are no other, than the *natural* issue of their *Scripture-denying* principles. And now wee, desiring to follow the *Ductures of Divine Providence*, which hath brought their iniquitie to a height, at such a time as this is, when the *Legislative power of the Nation* is sitting, in whom it is, to provide wholesome and *good lawes* against the *growing evils* of the times, wherein the Lord eminentlie (in our apprehensions) calls for *your zeal* for his glory: Wee humbly make our *applications* to your Honours, and with profession of our *abhorrency*, and *utter detestation* of the *damnable and blasphemous Doctrines* of the *Quakers*, which tend, in their *own nature*, to the utter ruine of the true *Christian Religion*, and civil Government; both in *Cities, families, and all relations*; (as would too soon appear, had they power in their hands) and who now, (not as heretofore, *tacitly*, and by way of implication, but) openly and *expressly* dishonour that sacred Name, by which wee are called, and trample upon that *blood*, by which wee are *justified*, by making others sharers with him, in his incommunicable excellencies.

And do therefore humbly pray, that your Honours would now take up the ruines of Government into your hands, (which have too long lain loose) in this particular; and to curb the insolencies of all ungodly persons, who in this, (or any other way) do, or may eclipse the glory of our Christian Profession, by their unbridled and licentious liberties, that so the reproach, not only of this City, but of the whole Nation and Government, may bee rolled away: And the glory of this work (being acted by your hands) might render your names worthy to be enrolled amongst the number of those faithful

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Confessours, to whom the Honour of our dearest Lord hath been more precious, than their lives, and all worldly enjoyments:

And wee shall daily pray, &c.

So that here you see, *George* can make, and feign an occasion, to usher in his friendlie Letter in *Naylors* behalf, and yet would not seem to own him; this is not the first of *Georges* collusions and packing in this kinde: I'll but minde him of the like practise, and that was about our Burgessees chosen for the Parliament, 54. where having fram'd a *Petition* against the Election, putting to the hands of several persons that knew not of it, (in a base and wicked way) as was proved to the Lords of the *Council*. Besides this piece of knavery, (which was most gross) their *Petition* presented to his *Highness*, and his *Council*, with their *Narrative* of the proceedings in that Election, petitioned, that the parties nominated by *them*, might bee approved and established: And who were they, but *George* himself for one? as by their *Narrative*, Art. 5. appeareth.

Now when they thought to have surpriz'd us, by *short* summons, to appear before the *Council*, (as one of their own party acknowledged afterwards) and supposed wee would not appear, or not provided, which contrary to their expectation, wee were, (having gotten Copies of their *Petition* and *Narrative* before hand, and so were fitted accordingly) when wee came to the hearing, they had foisted in another *Petition*, not that which was presented with their *Narrative*: And in this second, there was no *Petition* to confirm himself, as the former: (with reference to the *Narrative* as aforesaid, prayed) And then *George*; very finely, with his guilt sword, did not appear there (as hee said) for *himself*, but for those *honest men* that were with him. Seriously you would have smiled (knowing of him) how demurely, and how *simply honest* hee did look. Now this trick *George* wee took notice:

tice of; but never told you of it till now. (having enough elseto lay you then) But now wee tell you of it, that you may see wee *know* you better than you are aware of. And that the world may know further, what a one you are, I'll acquaint them with one thing more: Do not you know who it was, that a little before that Election, said, *that wee must chuse such Parliament men, as should hold my Lord Protector's nose to the grinde-stone.* And yet see how this lamentable creature doth glose and glaver, and cog, and tawn, and flatter, speaking *against the very light within him.* And this is in their said Petitions, which that you may see that base practise, and the high conceits of *himself*, and his party, as the only *Saints*, and fit for *Quakers*, I'll lay before you.

To his Highness, *Oliver*, Lord Protector of the Commonwealth of *England*, *Scotland*, and *Ireland*, &c.

The humble Petition of divers free Burgeses, and Inhabitants of the City and Councel of Bristol.

Sheweth,

THat your Petitioners; and divers other Burgeses and Inhabitants of the City and Councel of *Bristol*, viz. *the generality of the godly, faithful, and constant friends* to the Parliaments interest, came to the place, and at the time appointed by the Sheriffs, for the chusing of *Burgeses* to sit in Parliament, according to the qualifications, in the instrument of Government, supposing, that those that had been *faithful to the cause of God, and the Nation*, should have received countenance, and have been owned by those who were to execute your *Highness* Commands, in a business of so great weight and concernment, as the *Election of Burgeses* to sit in Parliament, for the carrying on, and securing the common interest of *liberty* contended for, and brought through (by the good hand of the Lord)

Lord) such Seas of Bloud, and multitudes of other unspeakable sufferings, and ruines of the *Saints*, and good people of the *Nations*, amongst whom, that your Petitioners, and their friends, have borne no *small share and proportion*.

That contrariwise, they found those; who all along, both in principle and practise, have bitterly *opposed the cause of God*, (in the behalf of the late King, and your Petitioners, and other their friends, from prosecuting the same) countenanced, and encouraged to avote, and undertook by the *Sheriffes* to bee born out in so doing; and your Petitioners, with other friends, with a very high hand affronted, abused, threatned, and some of them (though rightlie qualified) denied to vote, as by the *Narrative* of proceedings hereunto annexed more particularly, may appear; to which your Petitioners humbly refer your *Highness*, as that which they own, and are readie to make good.

That your Petitioners being greatly astonished, and afflicted in spirit, at these *proceedings*, especially upon the *Sheriffes*, declaring, that what they did in point of Election, (contrarie to the expresse words of the qualification in the Instrument of Government) was the judgement of your *Highnesses* Councel, (which they cannot believe, but hope, and are confident to finde the contrarie) did divers of them several times, object and protest against such elections, but all proving in vain, the scorn and confidence of the *Cavalier Party* encreasing, (who carried things so, as if there were *no such thing* as a Commonwealth, or your *Highness* being chief Governour, but as if *Charles Stewart* were again inthron'd in the Sovereignty of this Nation) before the first, whom your Petitioners nominated for them, was gone through, *protested* to the *Sheriffes* against such the Elections, and departed immediatelie out of the Hall.

And your Petitioners bowels *being even pressed down with grief*, knew not where (as to Amen) to ease their hearts, but in *pouring forth their groans and sighes in-*

to your Highnesses bosome, whom they have (with the hazzard of all that is dear unto them, and with much resolution and unweariedness owned in all your excellent undertakings, for the true interest of the Commonwealth, against this very generation of men, whom in the time of Parliament, durst not shew their teeth; and now, when your Highness rules, (in whose Government your Petitioners expect them most to bee kept under) seem to prevail, and do triumph over your Petitioners, who have been owned and preserved, by the presence of the Lord of Hosts, as a bush unconsumed in the midst of the burning, &c.

If therefore it shall please our God, to stir up your bowels within you, to bee affected with these proceedings, and your Petitioners condition, which indeed concernes your own being, for their enemies are yours, and so you will finde it, if Providence should ever give an opportunity: Then your Petitioners shall humbly pray, that the Election made, and intended, to bee returned by the Sheriffes, may bee null and void, and that the persons nominated, and chosen by your Petitioners, may bee approved and established; and such other Provisions made by your Highness, as may testifie the earning of your heart towards, not only your Petitioners, but the faithful in these Nations, whom these things do generally concern; if otherwise, behold your Petitioners, and their friends, are in the hands of the Lord, and let him do with them what soever is good in his sight.

Now Reader, say, Did ever man meet with such an hypocrite; carrying two faces under one hood, in this manner? What a Monster would this man appear to bee, if one should but open the carkass of this base Petition, and let the world know the truth of things, as wee in this City know it? The generalitie of the godly, faithful to the cause of God, the Saints, and good people of the Nation, amongst

amongst whom the Petitioners, and their friends, bore no small share. These are the *Epishites* of himself, and the Petitioners; now I will not name them, because peradventure some of them are, or may bee honest hereafter.

But Country-men, and fellow Citizens, you know them all: And say, Would not you think the worse of your selves a good while after, if you should bee found in the company of many of them: I speak to you of my Countrymen, who are not *Athiests*, *Ranters*, *Church*, and *Ordinance-forsakers*, and haters, drunkards, Whoremasters, Sots, and Scoundrels: To you I speak, would you not blush to bee found among such *Saints*? Oh how easie it is to become a *Saint*? 'Tis but petitioning for *George Bishop* to bee a Parliament-man, and then a *Saint* presently; and then *Quakers* (as many of them now are.) All these *Saints* came together, to the business of so great weight and concernment, as the Election of *Burgesses* to sit in Parliament, for the carrying on, and securing, &c. So the Petitioners, and one of the men to do it, and that these *Saints* had nominated (which was only in their purpose) not so much as nominated in the place of chusing, lest they should have been laught out of it: And as in their Petition (as they say chosen) which is a manifest falsehood, was this *St. George*; Oh high arrogance, impudence! I want words: What a frontless man was this, to have such a conceit of himself? And how sottish and simple were these fellow-Saints, as once to think, that the Inhabitants of this City had so far forfeited their reason, and would so far forfeit their Charter, as to chuse such a one for such a work? As sure as can bee, had wee chosen him, my Lord Protector would have appointed a *Guardian* over the City, as a company of *Lunaticks* and mad men.

And see the unworthiness of this fellow, and the baseness of his spirit: In their Petition they go on, (and you must suppose them to be in a meek, humble posture, with very meek and gentle hearts towards God, and his Highnesses) your Petitioners bowels being even pressed down with

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grief, know not where (as to men) to ease their hearts, (poor wretches) but in pouring forth their groans and sighs into his Highness's bosom, whom they had owned, &c. for the true interest of the Commonwealth, but now would hold his nose to the grinde-stone, as going about to promote a false interest. George, your Countrymen know you well enough. But yet for all this, see how sweetly wee express our selves (not as hypocrites, who dissemble and flatter) and go on: If it shall please God (good hearts) to stir up the bowels (his Highness) within you, to bee affected with these proceedings, (in putting by George from being a Parliament-man) and your Petitioners condition, which indeed concerns your own being, (yea, and it should appear so, had hee and his complices power in their hands) for their enemies (i.e. Georges, and the Petitioners) are yours, and so you will finde it, if providence should ever give an opportunity. But you George, (who I doubt not had the great hand in drawing this Petition) you are a most special and loving friend to his Highness: Fie George, fie, wilt thou not blush when thou shalt think of thy fellow-Citizens reading this Petition, who know thee so well? I would not have taken this pains, but to let the world see, what Saints you Quakers are, being mindful of my title page, and promise.

And now to go on, and see how George can free himself in the matter of the Lord Craven, which, sayes hee, (page 98.) I seem occasionally to bring in, but chiefly intended, thereby to asperse his name, and wound his reputation; in that I say (page 37. of my Narrative) that hee was the great Agent in breaking and tearing the Lord Cravens estate in pieces. Why George? What is the matter? Is it an aspersing of your name, and a wounding of your reputation, to say, that you were the great Agent in breaking and tearing the Lord Cravens estate in pieces? Doth it touch? Are you sore thereabouts? (Ah guilt, guilt! This worm of conscience.) But stand, stand I say, I must touch you, and handle you the re a little more. Possibly I may bee instrumental for your good, to open the

the *ulcer*, and let out the *corruption*, which lying there in thy conscience, and impostumating, might destroy of a sudden. Come, stand, better *now* than hereafter: Oh! how should I rejoyce, that I might bee instrumental to help him to a sight of his sin, and so to true repentance?

To proceed, the Lord *Cravens* estate is broken in pieces, that cannot bee denied; but, sayes *George*, it was confiscated by *Act of Parliament*, and the act was not his, but *theirs*: And how can that act bee charged upon *me*, who had not to do in the *passing* thereof? Well, I shall shew you *how* by and by: But in the mean time, let mee ask you *George*, Is it not *possible*, that a Parliament (upon mis-information) may do that which in its self is unjust, and *they* not so in doing it? I pray God deliver this Nation from the *guilt* of unjust actions, both in matter and manner. Suppose you, (or such a one as you) having accidental discourse with another, about a *third* person, and hee you discourse with; should let fall *some words* concerning that third person, which you at the present take no notice of, (or at least) *seem* not so to do, which yet you do; (for otherwise you cannot communicate them unto another) and those words you communicate to another; upon, and concerning which *person*, and *words*, you confer between your selves; and apprehending they might bring some advantage to *some body*, (being well improved, and handsomely managed, having power in your hands) and so being *ordered*, you speak with your first man again, and form up his *accidental* discourse, which hee judged not worth any thing (as to the prejudice of that *third* person, to injure whom, hee was not bribed or corrupted, nor bore any malice towards) you *draw* up, I say, that discourse into an *information* of a crime, by handsome contrivance, reduce it into an oath, with your *own hand*, and thereupon form a *charge* against the *third* person, to the questioning both of his *life* and *substance*; and this *charge* you present to the *Parliament*, and they take cognizance of it,

and order it to bee *inquired* into, and examination to bee had upon it; and you (having the transacting of the whole business) so manage it, as that (it may bee) it appears to them (by that which is before them) hee is *guilty*, and so adjudge him: Are they *guilty* who so adjudged him, although (possibly) hee may *not* bee guilty? No, surely, the guilt lies on *those* who *mis-represent* him unto them: You well know friend, that Judges proceed not in Judgement upon their *own* knowledge, they act (*secundum allegata & probata*) as things are proved unto them. And how many persons and estates have been ruined upon base, and wicked, and *designed* informations, is too well known to the world? And whereas you ask mee, whether I have not been a Solicitor for Sequestrations in *London*, in the time of, and by authority of *Parliament*. I answer, yes; and yet I can charge *you* for tearing and breaking in pieces mens estates; and do you, if you can, (or any man else) charge *me* for doing the like, and I'll make them restitution, whom I have so injured, if any such there bee, as sure I am there is not.

I'll tell you *George*, my business there, was not to bee an *Informer* against any man, neither did I so; nor was it to possess my self of any mans estate (either goods or money) the Committee had both their *Collectors* and *Treasurers* to that purpose, I have sate there many a score of times *Chair-man* in that Committee. As also the *Lord Steel*, now the Lord Chancelour of Ireland) hath done the like; this hundreds (and many in this City) know: I was not their *underling*, or *Clerk*, (as you were) to sit bare to your *Masters*, they had several Clerks (better, and honeste than you) and under-Clerks, to that purpose; no (*George*) my business was, to see *rights* done between the Parliament, and those who were their enemies, not to *make* them enemies, who were not, but to see justice done on those who were, according to *information* brought in unto them; and this is the rejoycing of my heart at this moment, *even these-*
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stimony of my conscience, that I was alwayes fearful of making those offenders, who were not; and if I inclined to any side, it was to the side of *mercy*. And I appeal to the *God* that searcheth hearts, that this honest and old principle (*do as thou wouldst bee done by*) fate and wrought upon my spirit, when *informations* was brought before us: And I have often had this thought upon my soul, when mens *whole estates* have lain in question, and even bleeding before us; *what would I have done, if this mans case had been mine own, or mine had been his*: and accordingly I have had a respect unto them, so far as the business wherewith (upon oath) I was intrusted, would bear and permit mee; and this not of fear, or favour, not for *gifts*, or bribes, either before or after: I did not think all that might bee gotten, either to my self, or the *Parliament*, might bee well gotten; I did alwayes reckon, that *injustice* and oppression, was the way to bring *guilt* and judgement upon the Parliament and Nation, and to make all their endeavours frustrate, and to turn it into a curse: And I doubt, such as you, are not a little guilty of being *Jeroboams* companions, who made *Israel* to sin grievously, and this by false and perverted informations, and that such things were not *unusual*: And how much *Judges* may bee abused by base practises, if those who act under them deal not righteously: I could instance in several particulars, that came within my own knowledge, whilst I was in that Committee, wherein had I readily complied with the commands of the *Parliament*, and obeyed their orders, which had been sinisterly procured (by wicked suggestions of those, who sought their own advantages, and not the Nations welfare) many innocent persons had been ruined: This to be a truth, I could (I say) make appear by several instances undeniable, but that I am loath to charge my discourse with any thing that is *foreign*, and that might make it unnecessarily tedious. And as for my self, (in respect of any gain that I reaped by that imployment) let mee tell you *George*, I did not make that my aim, I blesse

my *God* for it; nor can I (or any man else) say, that I have made any addition to my estate by it, either in land or money; for what I earned, I expended in *their* service; and this will appear to the world, when my *God* shall take mee hence, of whom it will (or may) be said, as once was spoken of one I well knew, (who lived in an employment, by which many others grew rich) *Hee was an honest man, for hee died poor*: This I speak, in respect of any addition to my estate, since that employment: No *George*, I have neither *Bishops*, or *Deans* and *Chapters Lands*, nor *King* or *Queens*, or *Delinquents lands*: And as for moneys, I am beholding to my friends to provide for my wife and children, so little have I been grasping after the world, whatever else may bee mine infirmities otherwise; and whether you *George* can say this, doth appear to the world by your *manner* of living, (without your trade) which you would not do before, and by what will bee declared afterward; and therefore to go on, Whereas you charge mee page 100. with light *Ycossing*, and slanderous stuff, and that by *dark* intimations of the business of *Faulconer*, of set purpose to wound your reputation, and to reproach the truth which you witness.

I shall now therefore (to do you right) speak no longer *darkly*, and by way of intimation, but *expressly*, plainly, in words at length, and not in figures, by which I suppose every one that *runs* may read what a *Saint* you are, and what a *truth* you witness: But the Proverb is here verified, *Like lettice, like lips*, a truth and witness well met; and because I would do you all the right I can, and for that possibly some may read *mine*, that will not read *yours*.

I will here set down in your own words all you say for your self in this matter, in your page 100. and 101. and then consider it: *For the stopping of thine, and all slanderous mouths (say you) and the satisfaction of such as desire not, nor delight in the defaming of others: I do declare in the presence of the Lord, before whom I fear, who searcheth*

Georges pre-
station in the
matter of the
Lord Craven.

searcheth the hearts, and tryeth the reines, and bringeth every work to judgement, that I am clear and innocent therein; nor have I used, nor do I know of any indirect proceeding, in that whole business of Craven and Faulconer, nor done otherwise, than in the faithful discharge of my duty. And further, that during the time of my publike engagements, (which have not been a few) and my whole conversation, as I have received mercy to have a witness, so have I born my testimony against unrighteousness and dishonesty (especially such as thou dost intimate) in whoever, as I have had opportunity, or have been called thereunto, neither fearing the face of any man, nor preferring my life, or outward concerns, to the clearing of my conscience therein, as is well known; unto which I have also the witness of him who is greater than all; and a large time of Tryal I have had, wherein I have neither wanted enemies for the sake of truth, nor thy malice and opportunity to lay to my charge, could they finde, or were there any thing to bee found to the contrary; and thus much to say thou hast compeld mee: Thus hee.

Here is you see (Reader) a bold, high, daring, confident appeal of his *innocency*, in the matter of the Lord Craven, and of his *honesty* and uprightness in all other particulars, in the time of his *publike engagements*. Now, what if it shall appear, (notwithstanding all this) that hee (*George Bishop*) who made this dreadful protestation, did not only know of indirect proceedings in that matter, but that hee also was one (a chief one) that used them, and that (as to this matter) *Faulconer*, who died in prison for perjury, was (in comparison of him) an honest and innocent person: If I say all this shall appear, will you believe, that hee doth believe there is a God, that searcheth hearts, and tryes reines, and brings every work to judgement? Or can you bee perswaded, that hee rightly entertains that Article of the Resurrection, though hee seems to do so.

And before I give you an account of what I have to
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deliver unto you, that you may know the *daring* spirit of this man, and how *little* respect and reverence there is in him of the *Almighty*; and that it is an easie and light thing with him, to make *such* appeals to God as this is.

Another of
Georges pro-
testations.

Let mee minde you of the *like* in that his Pamphlet, which I think few men in the world (besides himself) would offer, and by that judge of this. Whereas in my *Narrative*, I charge him and *Hollister*, and other of their relations and adherents, that they joyn'd themselves to the wretched *Quakers* upon *faction*, *humour*, and *discontent*. In page 44. hee makes this appeal and protestation, I do here, for clearing of my conscience, and the satisfaction of all the sober-minded, to whom this may come, and for the stopping of thine and all slanderous mouths, in the dread and presence of the living and eternal God, who is Judge of heaven and earth, before whose Judgement-Seat, thou, and wee must all appear, that every one may receive the things done in his body, according to that hee hath done, good or bad. In my own, and the name of those servants of the Lord whom thou reproachest, declare and affirm, that neither *faction*, *discontent*, *disaffected humour*, *pride*, *affected singularity*, (which are all of them thy slanders) nor any other thing, was the cause of our joyning unto them. But having many of us, &c.

And so goes on, speaking of waiting in the use of outward means, &c. how God had now visited them, by the Ministry of these men, and how hee had reach'd by his Eternal Power to that of himself in them, and so they became joyned to the Lord, and to the immortal word, &c. And seeing him who is invisible, &c. they hunger no more, nor thirst, nor wonder, as heretofore, &c. speaking highly of their high attainments, as if they were now perfect, so that neither *faction*, *humour*, *pride*, &c. nor any other thing, but the mighty and pure work of God, was the ground of their becoming *Quakers*; so sayes George.

But now if hee were to bee cleared by *Compurgators*,
(viz.)

(viz.) such as should upon their *consciences* affirm, that what hee here sayes, they are perswaded is true, he would finde very few (if any besides *Quakers*) that would dare to do it.

For suppose hee might bee believed for *himself*, who, or what man in the world (that truly fears God, and knows what it is to make appeals to his most glorious Majesty, and with what righteounesse and judgement it ought to bee performed) would, or can dare to make such a protestation *in the behalfe, and in the name of others*, as hee here doth? If hee had said, hee had *believed*, or been *perswaded*, or the like, that *they* did it not upon such grounds, or motives, but upon a pure account, (which is impossible in this business) it had been *tolerable*, but thus expressly, fully, unlimitted, *as fully for them* (whose hearts hee cannot know) *as for himself*, to call the living and *eternal God* to witness in this manner, argues him to be one of a *presumptuous spirit*.

And for a further discovery of his Atheistical impudence in this kinde, do but read the report and judgement of those who were *familiarly* acquainted with *Hollister*, for whom this daring man doth thus protest, hee being by mee charged in special for turning *Quaker* upon *faction and discontent*, before ever I saw their book, which was but lately published; it is a book published by, and in the name of that Church (as they call themselves) whereof hee was a member, or rather *Master*, till hee fell away to the *Quakers*, and *drew away* from them (as they say in their Epistle to the Reader) eighteen or nineteen *with him*; in the tenth and eleventh page of which book, they say they did observe in what *height of discontent* hee came home, (from that thing call'd a Parliament) and continued in *that posture* (viz. of discontent) till a new Religion came (which was the *Quakers*) which (say they) *presently*, within few daies or weeks, hee imbraced.

So that I can (nor I think will any considering man) look upon him no otherwise than as one of those

Knights of the Post, (as they call them) who will say or swear anything; and this to let you see the spirit of the man.

And now to proceed, hee professes, and (as you see) boldly protests his *innocency* in the matter of the *Lord Craven*, and *Faulconer*; nor hath hee used, nor doth hee know of any indirect proceeding in that whole business.

Now that my Reader (who is a stranger in this matter) may go along with mee with understanding; I shall (as briefly as I can) lay the whole business before him: The *Lord Craven* (having been for many years (long before the troubles in *England*) resident in *Holland*, and imployed in their service) having a command under the *Prince of Orange*; the Scots King going to *Breda*, the *Lord Craven* came thither in attendance upon the *Prince of Orange*, during the *Scotch Kings* residence at *Breda*, divers officers (souldiers) formerly in the service of the King his Father (being in great distress, and like to perish) drew up a *Petition* for relief of their necessities: Now *Faulconer* aforesaid, having been a souldier (a Major) in the *Parliament* service, and being (as upon his death-bed hee confessed) in a poor desperate condition, and going over to *Breda*, (as a *Spy*) strikes in with these *Cavaleers* as one of them, and was intreated by them to draw the aforesaid *Petition*, which hee did; in drawing whereof, *Faulconer* moved, that they might *Petition* the *Scotch King*, that they might be entertained by him to fight against the *Commonwealth* of *England*, by the name of *barbarons and inhumane Rebels*; but those honest *Cavaleers* answered, that they were *souldiers of fortune*, and it was *uncivil* language, and they would not have it in; and so the *Petition* (being drawn up by *Faulconer*, according to their minde) was delivered to the *Scotch King*, who, it seems, promised to consider them.

About three weeks after, the *Scotch King* (being to depart from *Breda* next morning, these *Cavaleers*) not finding

ing answerable relief, (according to the former Petition, and the Kings promise) they drew up *another* short Petition, to put him in minde of his *promise*; and meeting the Lord *Craven* there, (who they knew to bee a friend to souldiers) they entreat him to further that their Petition, hee knowing nothing of the former; nor did it appear that the Lord *Craven* promoted this second Petition, which if hee had, there was not any thing offensive: but the Scotch King went away next morning, without giving any relief to the Petitioners, as Captain *Brisco*, one of them swears, at *Faulconers* tryal, insomuch that *Faulconer* (being discontented that hee got no moneys) said, (as hee was going into the Town) *This is a horrid thing, that wee should bee in this case, to follow a thing, they call a King, Goddam me, I will go into England, and do all the mischief I can*, as Col. *Drury* (another of the Petitioners) informed, at *Faulconers* tryal: of which afterward.

Now that you may better know what a manner of person this *Faulconer* was, and how fit for any desperate undertaking; it was at his tryal sworn against him, that hee drunk a health upon his knees to the devil, in the open streets at *Petersfield*; and that then hee used these words, *I have spent my brothers estate, and my own, I will never want money, for whilst there is any in the Nation, I will get one way or other, and I will doe something of infamy so bee talkt of, that the name of Faulconer shall never die.* One *James Greham* swore against him, that after the siege of *Exeter*, in a Cellar, there hee the said *Faulconer* put into *Grahams* hand a two and twenty shillings piece of gold, (swearing, *Dam him blood and wounds, hee would bugger his soul to hell.* Another swore, that *dam him, and sink him* were his usual expressions. One *Bradley* testified, that hee heard *Faulconer* say, *our Saviour Christ was a bastard, and a Carpenters son;* and carried a basket of tools after his Father: Mr. *Thomas Dyer* of *Bristol*, (being produced as a witness) did declare, that *Faulconer* confest to him, that hee had ten pound of a man, by procuring one to personate Captain *Bishop*.

Thus a Citizen desiring *Faulconer* to get Captain *Bishop* to do a business for him, hee promised *Faulconer* twenty pound, ten pound in hand, and ten pound afterward; *Faulconer* got one to personate Captain *Bishop*, and to go along with him to the Citizen, which man so personating Captain *Bishop*, promised the Citizen (upon the account of Major *Faulconers* good services for the publike) to afford him his best assistance in effecting what was desired in his Petition, and so *Faulconer* got the ten pound.

It was also proved, that *Faulconer* was committed to Goal, in the County of *Middlesex*, for suspicion of felony; and thence, by order from the Lord Chief Justice *Rolls*, to *Newgate*; and that hee had been committed to *Ailsbury Goal*, upon suspicion of felony, robbery, and murder.

Now this *Faulconer* having been over at *Breda*, (as aforesaid) and returning into *England*, *George Bishop* (being Clerk to the Committee for informations) has to do with him, from whence hee receives information of divers plots and designs of the adverse party to the Parliament.

But (to come to the business) the Lord *Craven*, (having a great Estate in *England* of Land, besides brave houses, one in particular, that cost twenty thousand pound the building, besides brave and gallant woods and timber) being thus beyond Sea, and never acted against the Parliament in armes, a long time after *Faulconer* had been over, and given in his informations, of enemies acting; and having said nothing of, or against the Lord *Craven*, an information is drawn up against the said Lord *Craven*, in *Faulconers* name, as the informant, which is as followeth.

*Faulconers Examination,**Who saith,*

THat about a Fortnight before the conclusion of the Treaty at *Breda*, the Lord *Craven*, the Queen of *Bohemia*, and her two Daughters, came to *Breda*, to the Scots King *Charles*, and went not thence till the King went to *Houfleidyke*, a house of the Prince of *Oranges*; that during that time, this Informant saw the Lord *Craven* divers times in presence with the said King, and every day with the said King at the Court there, hee being there with the Queen of *Bohemia*, and her two daughters, to take their leave (as they said) of the King of *Scots*, before hee went to *Scotland*: That several Officers, about thirty in number, made a Petition to the said King, to entertain them to fight for him against the Commonwealth of England, by the name of barbarous and inhumane Rebels, either in England or Scotland, for the recovering of his just rights, and re-instating him in his Throne; and deputed this Informant and Colonel *Drury* to present the said Petition, who indeed drew the same, that when the Informant, and some other Officers came to the Court at *Breda*, intending to present the said Petition immediately to the Kings hand, but finding the Lord *Craven* very neer to him, likewise the Marquess of *New-castle*, who presented his brother, Sir *Charles Cavendish*, to kiss the said Kings hand, the evening before the said Kings departure, who this Informant saw kiss the Kings hand accordingly: The Lord *Wilmot*, the Earl of *Cleveland*, the Queen of *Bohemia*, the Lord *Gerrard*, &c. and a great bundle of business: This Informant, with Colonel *Drury*, applied themselves to the Lord *Craven*, entreating him to present the Petition to the Queen of *Bohemia*, to present it to the King of *Scots*: The said Lord *Craven* taking the Petition, and reading the same cheerfully, said to Colonel *Drury*, and this Informant, there is the Queen of *Bohemia*, deliver it to her, and I

will speak for you ; upon which they applyed themselves to the said Queen , and the presented the Petition ; after which, the King of *Scots*, the Lord *Craven*, the Mar-ques of *New-castle*, the Queen of *Bohemia*, with some other Lords, went into a with-drawing room, where this Informant and company could not enter ; but the Lord *Craven* came forth of the with-drawing Chamber , and told this Informant and company, *that they should receive an answer from the Queen of Bohemia to their Petition, and that hee had spoken to the Queen of Bohemia in their behalf*, who after ward came and told this Informant and company, that thee had delivered their Petition, and that the King had taken order for it. The next morning, at three of the clock, the King departed ; but this Informant and company had their quarters satisfied by the *Princessse of Orange*, according to the said Kings Order upon their Petition, and *thereby to inable them to follow the said King in the prosecution of these wars against the Parliament of England, which was the effect of their afore-said Petition*: That this Informant saw the Lord *Craven* very often, and familiar with the said King, and enter with the said King into the with-drawing Chamber, and staid there the last night the said King was at *Breda*, very late.

Richard Faulconer.

To this were added these two following examinations.

Colonel Hugh Reyleys Examination.

Who saith,

THat during the late Treaty at *Breda*, this Informant did oftentimes see my Lord *Craven* with the now King of *Scots* in his Bed-chamber, and also walked abroad with him, there being no man more conversant with

with the King than hee: That the said Lord Craven, during the said Treaty, did twice go to *Rotterdam*, and *Dunhagh*, and back again, being imployed, as was commonly reported at Court, there by the said King, that the said Lord Craven had a charge from the King to look to one Mrs. Barlow, who (as is reported) and he believes to bee true, had a childe by the King of Scots, born at *Rotterdam*, which hee did; and after the King was gone for *Scotland*, the said Lord Craven took the childe from her, for which shee went to Law with him, and recovered the childe, as is reported:

Hugh Reyley.

Captain Kitchingmans Examination.

Who saith,

THAT the said Captain Thomas Kitchingman, in April and May, 1650. saw the Lord Craven several times with the King of Scots at *Breda*, and waiting upon the said King several times at his Table at *Breda*. This Informant also saw the Earle of *Oxford*, at the same time, with the King of Scots at *Breda*, waiting upon the said King at his Table; and saw the Lord Craven, and the Earle of *Oxford*, many times going into the withdrawing rooms after the said King. This Informant also saw the Lord Craven, and the Earle of *Oxford*, in a Bowling-alley in *Breda* Castle, with the said King.

Tho. Kitchingman.

In these two latter Examinations, you see there was *Reyleys*, was nothing that would render Lord Craven criminous. But but report upon this his estate was ordered to bee confiscate, and afterward sold, and sold it was, and is, accordingly. Of the endea-

endeavours of the Lord *Cravens* friends to prevent it; and what was agitated in *Parliament*, I shall not mention, for that I refer the Reader to a printed piece, entitled, *A true and perfect Narrative of the several proceedings in the case concerning the Lord Craven*, printed by *R. White*, 1653.

Now if this information of *Faulconer* bee the onely material testimony, upon which the Lord *Cravens* estate was sequestred; and that *Faulconer* in this information was *perjured and forsworn*, and this bee a *false* information, then this will clearly follow, that there was *indirect* proceedings in some body, in this business; and that this information of *Faulconers* was, and is *false*, and hee perjured in it, and *forsworn*, appears by two most *pregnant* testimonies, neither of them to be denied. First, by his legal *tryal*, and conviction. Secondly, by his *own confession* on his death-bed: For *Faulconers tryal and conviction* of perjury, (in, and for this very information) that appears by the Records thereof; for the Lord *Cravens* friends prefer'd an Indictment of perjury against him in the County of *Middlesex*, which Indictment was found against him, one Sir *Henry Blunt* being foreman of the Jury: Delayes were used to hinder *Faulconers* pleading to it, notwithstanding the Prosecutors for the Lord *Craven* had procured a *Habeas Corpus*, to bring him to the Bar to plead to the Indictment, which hee failing, they procure another *Habeas Corpus*; hee yet gets further time, and a peremptory day assigned by the Court, or else *Judgement* to bee entred against him. And the very last day (when needs must) and *not before*, when the last roll was out, hee pleaded, *not guilty*. Now *Faulconer* having pleaded not guilty, a *jury* is summoned, Councel appear in the *Upper Bench* at *Westminster*, Mr. *Maynard*, Mr. *Hales*, Mr. *Twisden*, Mr. *Philips*, Mr. *Baldwin*, and Mr. *Drury*, for the Commonwealth, and the Lord *Craven*; Mr. *Windham*, Mr. *Letch*, Mr. *Lechmore*, and Mr. *Haggat*, of Councel for *Faulconer*, where (upon five hours debate) the said *Faulconer* was found
guilty

guilty of perjury, in this very matter against the Lord Craven, the whole proceedings whereof you have fully related in the *Narrative* before mentioned. This tryall and conviction of *Faulconer*, was *May 20. 1653.* Hereupon *Faulconer* was committed to the Upper Bench prison in *Southwark*, where hee lay till hee died. Now for the second evidence of *Faulconers* perjury, in his testimony (upon which the Lord *Cravens* estate was sequestred and sold) you have here the sad and lamentable confession of poor *Faulconer himself* upon his death-bed, under his own hand and seal, confirmed in the presence of several credible persons, who were present with him on his death-bed, which is to the effect following.

IN the Name, and through the gracious mercy of God, I *Richard Faulconer*, being of sound memory and understanding, do under my own hand and seal, on my death-bed, make, and confirm this my confession, with a contrite heart and penitent soul, to the honor of my good God principally, and particularly concerning the Lord *Cravens business*.

And first; I confess I have *sinned grievously* against my God, in taking my oath upon his holy Testament, that all my information was true; for after a twenty weeks sickness this was done, my body being low, and in much haste, being much enfeebled, and above three quarters of a year after I came over Sea; so that I here solemnly protest, that I did not then absolutely remember, whether the words, *barbarous and inhumane rebels*, were expunged; and these words, being once named by mee, they were as quickly inserted, and I (the Lord pardon me) swore it; but since I really remember, those words were put out of the Petition, and the Petition which *Drury* produced in the Upper Bench Court, was the true and right Petition: *Drury* did say, that the Lord *Craven* would not be seen to deliver such a Petition, but hee would speak to the Queen of *Bohemia*. I did not hear the Lord *Craven* say

N

this.

this. *I sinned, swearing the Lord Craven said so, when as Drury told it mee.*

And truly these great sins, since they perfectly came to my memory, and to touch my conscience, have wotfully perplexed my soul, so, that I many times wished that the Lord would expiate them, by taking my life away, and granting mee repentance and pardon, through the merits and sufferings of my Lord and Saviour *Jesus Christ*, the which the Lord for his mercies sake vouchsafe to grant. *Amen.*

And here I utterly renounce all Books and Pamphlets writ by mee, or any one in my vindication, and especially a late Pamphlet sent to mee by *Captain Bishop*. The cause of my writing that Pamphlet, was the shame and disgrace of the world, which I feared then, more than the provoking of my good God: besides, other under a story told mee, *until I did that, I could not think my friends would supply mee*, as they would, if that were done; *liberty and money were falsely promised mee.*

And whereas it was sworn in Court, that I was imployed, I here protest before the Almighty God, that I never undertook any imployment, nor ever any one motioned it to mee, or I to any; but I went over in a poor desperate condition, supported by others. And here I dare not say that any one bribed mee, no, none did, but I was hastily, after a great sickness, provoked to it; and when I made a demur at the words, barbarous and inhumane Rebels, *Captain Bishop said, if you leave that out, you do nothing*: So I let it pass, being speedily brought before the Committee, where I falsely swore it. True, I had done great services for them, but not by imployment, and *Captain Bishop kept mee low with small pittance, so that I was at his bow, &c.*

Richard Faulconer.

An Advertisement to the Reader.

Reader,

I Thought here to have given thee in, the attestation of this confession and acknowledgement, who were present when it was signed : Also some further testimony of other praïses of this *Quaker*; and how poor *Faulconer* to his dying day, cryed out against that Rogue *Bishop*, (for so it is languaged to mee.) But in regard the hearing of the Lord *Cravens* Case in Parliament, is not yet past, (although they have taken cognizance of it already, and have appointed to enter further upon it, the beginning of their next Session) I shall therefore forbear, not doubting thou wilt hear further of it, by some hand or other.

So that here is (you see) manifestly, undeniably, *unjust proceedings*: here is perjury proved, and confessed: What's this to Captain *Bishop*? Hee declares in the presence of the Lord, before whom hee feares, and who searcheth the heart, and tryeth the reins, and brings every work to judgement, *that hee is clear and innocent therein*; and that hee hath not used, nor doth hee know of any indirect proceedings in this *whole business* of *Craven and Faulconer*. Well, God send him a good deliverance, at the day of Judgement; and to that end, I heartily beg for him the grace of *true repentance*, and *pardon*, through the blood of *Christ*, shed at *Jerusalem*. And to further this work for his conviction, wee shall endeavour to *try*, and examine him here; and clear I am, that if any *Jury* in the world (of discreet, sober, impartial and understanding men) were to pass upon him, they would give in this Verdict, *That hee* (George Bishop) *doth know of many indirect proceedings, in the matter of the Lord Craven and Faulconer*; and that hee (George Bishop) *himself hath used them*; and that therefore hee is *not* clear and innocent in this matter. And now hear

This book was written by George, partly to reſtore the proceedings againſt the Lord Craven to anſwer the Narrative and to juſtify *Faulconer*.

the evidence, there is a book published, entitled, *The Lord Cravens caſe, as to the confiſcation and ſale of his eſtate, by judgement of Parliament related, and argued, and objections answered on the behalf of the Commonwealth, together with a ſhort examination of a certain Pamphlet, entitled, A true and perfect Narrative of the ſeveral proceedings, in the caſe concerning the Lord Craven, &c.* which is the Narrative before quoted, wherein are all the proceedings againſt *Faulconer*. Now this book (*the Lord Cravens caſe, &c.*) was printed by *William Duguard*, 1653. and that this book was written by *George Biſhop* himſelf, I ſuppoſe hee will not deny, though no name bee to it; the book is ſaid to bee written on the behalf of the *Commonwealth*, and this expreſſ in great Characters: I would now but ask *George* this queſtion, why hee (of all men in the world) being but a Clerk or Secretary (call him what you will) to a Committee, ſhould undertake this private and perſonal quarrel againſt the Lord *Craven*, in the behalf of poor perjured *Faulconer*, and the *Commonwealth*? I ſhould think, that a Clerk or Secretary, (if an honeſt man, and impartial) when hee had performed the date of his place, ſhould have ſate him down, and not eſpouſe any perſonal quarrel (unleſs hee were particularly concerned in it)

But ſayes *George*, that Pamphlet tends to the blemiſhing of the *Parliament*, and their *Ministers*; ſo hee, page 1. of his book (for ſo I ſhall call it all along, as I have occaſion to quote it;) and therefore hee puts pen to paper, and writes that book. Mark, the *Parliament*, and their *Ministers*, are blemiſhed: Who thoſe *Ministers* are, (at leaſt one) wee ſhall ſee anon; 'tis the ſecureſt way to ſave ones ears, to joyn the *Ministers* of the *Parliament*, with the *Parliament* it ſelf: But the *Parliament* may bee honeſt, though their *Ministers* may bee knaves; and therefore *George* preſently ſayes, that that book of his, is not purpoſely to Apologize for the *Parliament*; well then, it is for ſome body elſe, he would not have writ it to

to no purpose: But why not for the Parliament? Why, sayes hee, 'tis a thing needles among true English men, who are used *highly to reverence actions of Parliament*, &c. Sure George would now say, that Parliaments are so infallible.

Mark here, George would have actions of Parliament so highly re-
venced, that none might question this business.

1 Pet. 4. 15.

But wee'l take it for granted, that this Apology is not for the Parliament, but for their *Ministers*; but who, or what are they? Sure it is some *ἀλλοτρίων ἑκείνων*? Some busie Bishop in another mans Diocess, so the word signifies; but 'tis rendred in our translation, *a busie body in other mens matters*, matters they should not have medled in: But who is it? why, 'tis George Bishop, busie George Bishop, who had the transactions of all that business. So hee sayes himself, page 14. line 25. of his book, two or three lines before, hee hath these words, *How dare any thus falsly, to charge a State with such gross wickedness.* (as to corrupt Faulconer, hee means) And then goes on, *but as there was not a tittle produc'd to prove corruption, malice, or wilfulness, in the said Faulconer, against the said Lord, so Captain Bishop, who had the transactions of all that businessse, upon his oath, cleared him of all.* These are Georges words.

Though Captain Bishop himself writ the book, yet hee speaks, as if it were written by another, and so playes behinde the Curtain, which let the reader remember for his better understanding what I quote from this book of his.

Well then, stop a little here, and (though wee break order in the form of proceedings in legal tryals) you Gentlemen of this Jury, who are to *give your verdict*, in this matter of George Bishop, I pray take notice; Geo. you see, upon his oath, (it was at Faulconers tryal) *clears Faulconer of corruption or malice against the Lord Craven.* Poor man, hee intended no such thing at first against him; no, *Faulconer* was altogether a stranger to the Lord Craven, and since hee came over, hee confest to some of good credit, *that the Lord Cravens deportment at Breda* (where this horrible treason should bee by him committed, and for which his estate is sequestred) *was altogether inoffensive, as to the Commonwealth of England*; and that hee (*Faulconer*) understood nothing of the said business, (namely, of that dreadful Petition, for which hee was so sequestred) *more, than that a consideration was*

desired, to bee had of the present wants and great necessities of the Petitioners. This you have in the fourth Petition presented to the Parliament, on the behalf of the Lord Craven, in the *Narrative* aforesaid, page 19. Aye, these were their words, will George say. But I answer, they offered to prove them to the Parliament, if they might have been admitted. But to second this, I'll shew you what George himself sayes in his own book for Faulconers honesty, simplicity, and harmlesnes, (as to the Lord Craven) and this upon *Bishops oath*, (if it bee any thing worth) page 13. line the last but 10. he sayes, *that when Faulconer gave him accounts of designs against the Commonwealth, hee said nothing to him of the Lord Craven, nor of any thing of this passage of the Petition; (upon which the estate was sequestred, nor notwithstanding many discourses with him, said hee any thing, till about five moneths afterwards, and then but accidentally, not of his own accord; as page 43. Captain Bishop asking him, who were at Breda with the King, not thinking of the Lord Craven, Faulconer reckoned the said Lord amongst the rest, and being asked, said something of that business, which Captain Bishop not much valued then. Thus hee. How this was improved, you shall see afterwards; so that here Faulconer is cleared of any intention of mischief against the Lord Craven; the man (poor Faulconer) is yet honest in this matter. But yet you see, hee was afterwards perjured and forsworn: How comes this about? Oh see what a fearful temptation 'tis to bee in poverty and want! it will put an honest heart into great straits. I now think upon that prayer of honest Agur, (Prov. 30. 8, 9) *Give mee not poverty, lest I bee poor and steal, and take the name of my God in vain: Poverty is a sore tryal, even to a good and honest heart; but when it shall meet with a wretched and profligate spirit, what will it not put him upon? I minde that dreadful expression of poore Faulconer, before expressed, whilst hee was ranting and drinking healths to the devil, I have spent my brothers estate, and mine own, I will never want money, for whilst there**

The same hee
hath again, in
page 42, 43.

there is any in the Nation, I will get it one way or other, and I will do something of infamy to be talked of, the name of Faulconer shall never die. Oh how dreadfully did the Lord say Amen to this poor creature! And what a lamentable thing is it for such a poor wretch to fall into the hands of such as will make use and advantage of his low condition? Why, you will say, what's the matter? Do you ask what's the matter? look back upon *Faulconers* confession, and there hee tells you, *hee was provoked to swear falsely*: How? read the last words of his confession, *Captain Bishop kept mee low, with small pittances, so that I was at his bow*. At his bow! what to do? Hee (*Faulconer*) made a demur at those words, *barbarous and inhumane rebels*, (whether they were in the Petition or no, which hee did not then remember, but now did) and so (it seems) *scrupled to swear to them*; and *Captain Bishop* laid, *if you leave that out, you do nothing*; and (so sayes hee) I'll let it pass: Being speedily brought before the Committee, *where I falsely swore it*; and concludes, *Captain Bishop kept mee low, with small pittances, that I was at his bow*.

What think you of this Sirs? Is this direct, just, honest proceedings, to provoke a poor man in want to swear with a scrupling conscience, and to that which now appears to be false? Hee was resolved, it seems, hee should swear something to the purpose. Do you want any more evidence? This is enough, you will say, but if you have any more, produce it, and pray tell us, *How do you conceive this game began*? Why, I'll tell you, what *George* himself sayes, as hee goes on, in page 13. lines 3 last, and so on to 14; and the same also, page 42, 43. of his book, when *Faulconer* (as before) in that accidental discourse with *Bishop*, (five moneths after *Faulconers* coming over) had mentioned the Lord *Cravens* being at *Breda* with the King, and had spoken something of the Petition, which made all this stir, which *Bishop* said, *hee did not much value then*.

Hee goes on, and tells you, that though hee did not
much

much value it then, yet *hee acquainted some of the Councel of State therewith, and they ordered him* (the said Bishop) *to ask him* (namely *Faulconer*) *further about it; who th. renpon took his information; hee* (the said *Faulconer*) *judging it then also* (as *Geo.* himself said) *not to bee worth anything; poor Faulconer* still continued his good opinion of my Lord *Cravens* *innocency*; but well (or ill) fare a good (or a bad) head and heart, that can make *something* of nothing, and bring *something* (a great estate) to *nothing*; 'twas a huge sin to bee so rich, and yeeld nothing but *contribution* to the Parliament: Who those were of the Councel of State that you (*George*) acquainted with it, if you did acquaint any with it, (for I know not how to believe you) I do not know. But sure they had more skill in *Chimistry* than ever I had, or *desire* to have, that they could make so *great* a transmutation upon so little matter: I doubt they were some such as I met with, when I was in the Chair of the Committee for *Sequestrations*, when an information being brought in against one, and the *Prosecutors* prest for a Sequestration of his estate in *London*, (being money) the party living in the country; all that could bee proved against him, was but *words*, declaring some *malignancy* of spirit against the *Parliament*: Some of the Committee inclining to sequester him, I told them, that by our Ordinance wee could not do it, for *words* alone, without some action: *What*, (sayes one of the Committee) the *Parliament wants money, and hee hath it*; but wee stopt it; it's a dangerous thing to bee rich in troublous times. But *George*, you would seem to put that *which you lookt upon as no great matter*, (of which notwithstanding a great matter is made) you would put it *upon some of the Councel of State*: How the matter was secretly contriv'd, I know not, nor will I enquire.

But now Sirs, you that are to give judgement upon *George*, you shall hear how this information was *taken*, and by whom, and how. It was proved at the tryal, by *Bishops own acknowledgement*, that hee himself prepared

Faul-

Faulconers information, before the Commissioners (before whom hee was sworn) were sent for. (of this again afterwards) And *Bishop* said again, *I prepared the information which hee made oath of*, page 40. of the *Narrative*, well.

Now see *how* it was prepared; and for that, hear poor *Faulconer* upon his death-bed. Look back to his confession: *After twenty weeks sicknesse* (sayes hee) *my body being low, and in much haste, being much infeebled; and above three quarters of a year after I came over Sea; so that* (as hee solemnly protests) *hee did not well remember whether these words, barbarous and inhumane Rebels; (which as I shew'd you before, hee motioned to have put into the Petition, and might therefore have some confused remembrance of them) I say hee cou'd not well then, in haste* (as hee sayes) *remember, whether they were expunged or no.*

But now mark; *Those words* (sayes hee) *being once named by mee, they were as quickly inserted, and I (the Lord pardon mee) swore it.* The poor man, after a long time, and much weaknes, taken hastily, (and so inconsiderately) mentions those words, (of which some former motion had been) and they are suddenly catcht at (being, as hee sayes, but once named by him) and are quickly put in for him to swear to. Ah *George, George!* poor *Faulconer*, 'tis too late to pray for, or to say any thing to him, hee stands, or is fallen to his own Master: But *George*, what hast thou to answer for, especially considering, that when the poor wretch, his heart seemed to relent, and that hee demurred and scrupled at the words before hee (wore them, (and having met with an honest, tender-hearted, conscientious man, might have prevented his crying sin) for which (poor creature) his name is infamous) that thou shouldst tell that poor necessitous creature, (whom thou hadst thereby at thy bow) that if hee left out that, hee did nothing; and so hee went on, and perpetrated his villany: Well *George*, well, *Quake*, or not *Quake*, 'tis dreadful: Ah poor *Faulconer!*

ner! Ah poor *George*! the Lord convert thee, and forgive thee: I protest, (in the sight of God) I beg it heartily, I desire not thy condemnation; but these practices cannot yeeld comfort, nor a safe and secure conscience, though possibly quiet for a time. Readers, you that are to give your judgment upon this man, when I have done with him, is not here *indirect dealing*? But I pray stand by a while, and hear what I shall further interrogate him in: You (*George*) declare in the presence of the Lord, &c. that you do not know of any *indirect proceeding* in this whole business of *Craven* and *Faulconer*, which how true (or rather how false) it is, appears sufficiently already, too much: But I ask you further, *Faulconer* sayes, *money and liberty were promised him, though not performed*: Though hee were not bribed with money *before hand*, yet it was promised him, and liberty too.

Let mee ask you, who promised this? Did not you? who (as you say your self) had the transactions of the whole business; I doubt not you can tell; and why was it promised him? no doubt, that hee might not flinch from his oath: And why did hee write a *Pamphlet* in his own vindication? (which upon his death-bed hee disclaimed as false) but that (as hee sayes) *hee was told by under actors, that until hee did that, hee could not think his friends would supply him, as they would, if that were done*: And did not you (*Captain Bishop*) send him that *Pamphlet*? But I pray, why was not that money paid him which was promised? *Thomas Dier* (who was your Clerk, as was sworn in Court at *Faulconers* tryal) paid him by your direction, twenty pound at one time, and about thirty pounds more at other times, in several portions; and that *Faulconer* confest to him, that hee had twenty pounds afterwards; and that being demanded what it was for, hee would not tell him, saying, *I will not speak to that, I cannot speak to that*. Why, was not the money promised him now paid. And when as *Faulconer* was (as is before exprest) imprison'd in *Newgate*, upon suspicion of robbery

bery and felony, did not you write a Letter to the Lord Chief Justice *Rolls*, signifying, what a servant *Faulconer* was to the Commonwealth? and how much depended upon the *upholding* of his credit, and testimony? And when as the Judge slighted such applications unto him, saying, *if hee were innocent, that would prove his best vindication*: Don't you know what was done, and how unquiet you were, till hee was *inlarged*? Was not *Affidavit* made, that hee was employed upon publike concerns? and did not *Faulconer* give it under his hand, what services hee had done for the publike, and how he was the *chief* witness against the Lord *Craven*? And was it not so carried, that there was *slack* prosecution of the Indictment; and when *Faulconer* was set at liberty upon Bail, to appear at next *Sessions* at *Newgate*, they never appeared, and so the matter ended? which whether it were *Justice* and *honesty*, to pervert, or obstruct Justice, and whether this bee not *indirect proceedings*, let all the world judge.

To this you answer, page 41. and say, For *Faulconer* to bee releas'd without tryal, fixes no crime upon him; and an *honest man* may bee committed upon suspicion. True, but you should have suffered him to come to tryal; and sure hee was no *honest* man that hindred it, it was a crime, and a great one, in him that hindred it; you know who it was *George*: It seems the Lord *Craven* must bee a *Delinquent*, and a man for the purpose must bee countenanc'd against Law and Justice: but I say, why was not his liberty procured him *now*? and the money promised, paid him *now*? Oh! the business was *done*, the estate *sold*, let him *hang*, let him *starve* now. It may bee the sum promised was too great, and they could not agree who should pay it, the estate being sold: Ah poor *Faulconer*! how art thou *besool'd*? no marvel thou cryest out against *Bishop* to thy dying day. But let mee ask you further (*George*) concerning your *indirect proceedings*; the *direct proceedings* against *Delinquents* was, that the informations were taken before the *Commission*-

ers, at their usual place of sitting, and set down in writing by the *sworn Examiner* thereunto belonging, who was thereby engag'd, to bee a person just and *indifferent* between the Commonwealth, and party accused: And was not this *indirect proceeding*, that you should frame the Oath and Information *before hand*, in your Chamber at *White-Hall*, and in such a manner, as aforesaid, *catching at hasty and inconsiderate words* (which were the only material words) and then send (as you did) for the Commissioners at *Haberdaashers Hall*, to your Chamber, who (knowing you to bee Clerk to the *secret Committee*, (and supposing you had some secrecy of State to communicate unto them) came, and there you tendered to them *Faulconers* oath, so ready drawn, to bee sworn to; and hee was there (contrary to the ordinary and direct way of proceedings, upon some little alteration made by them upon their examination) sworn to it, I know how *smoothly* you wipe your mouth, (or rather, how you would wipe your Readers *nose*) and how slightly you come off in this matter, page 43. of your book, saying, *that because of the season, and the danger of discovery, the Commissioners of Sequestrations were desired to come to White-Hall, and there took his deposition*: What you mean by the *season* I know not; but indeed, the *danger of discovery* was considerable. But would you sequester a mans estate in *hugger mugger* (as wee use to say) 'tis honestly said, though not honestly done, that you confess you sent for the Commissioners to *White-Hall*, to take the information, *because of the danger of the discovery*.

Narr. page 16. Gotoo *George*, go too, are you *innocent*? are not these *indirect proceedings*? I ask you again *further*, when the *Indiement* for Perjury, was brought against *Faulconer* in *London*, where the Bill was found by the *Grand-Jury*, and Colonel *Drury* (before mentioned) being served with a *Subpena* to appear at *Guild-Hall*, to give in further evidence against *Faulconer*, in the behalf of the Lord *Craven*; did not you take away the *Subpena* from him, saying,

ing, *How durst you be examined against the Commonwealth, and not acquaint mee first therewith?* Further, saying, *Mr. Mayor* (meaning the Lord Mayor) *had better have done something else, than to have suffered that Indictment to be found.*

And did not you (*George Bishop*) thereupon immediately call for a Messenger, and commit the said *Drury* to the custody of one *Middleton*, (a Messenger to the Council of *State*) who forthwith carried away *Drury* a prisoner to the *Strand*, to the house of the said *Middleton*, where the said *Drury* was kept in strict custody, from *Munday*, when the Indictment was found, till *Saturday*, that the *Session* was past, that no further proceedings could be had against *Faulconer*, at that time, by reason of *Druries* restraint, who had *Faulconers* own hand-writing to produce against him, and being the most material witness against him; and before the next *Sessions*, the Bill for the sale of the Lord Cravensestate was passed.

Were not these indirect proceedings towards the Lord *Craven*, to hinder and obstruct the discovery of *Faulconers* perjury? (upon whose oath the Lord *Cravens* Estate was sequestred) was this direct, and honest, and even carriage? Are you innocent? To excuse this, you shuffle so miserably, and catch at such straws: In your book, page 34. and 35. that I cannot but commend your wit, (though not your honesty) in printing so few of your books, that every one cannot see how poorly you come off in your answers. And I take it as a great Providence, (I hope for your good) that I was so directed, as to send to your self for one of them, and which (I thank you) you sent mee, it is no doubt from that hand (which as you rightly said before) orders all things, that you were over-ruled so to do; and I wish that this discovery of you to your self, (from your self) I mean your own book (in great part) may be for your conviction and conversion: And because your book is not to be had easily, I'll give in the weight and substance of

your answer ; (for the whole is very long) and if you suppose I do you wrong in *concealing* any thing thereof, that may tend to your *vindication*, print your whole book, and let them ordinarily bee had , and if any *understanding* Reader will say I have injured you. I will be content to bee *accounted* as you are.

You say, that *Drury* being a Papist, a Traytor, apprehended upon a Warrant from the Council of *State*, and in safe custody, and being examined by you of his Treasons, *should* have been continued in safe custody, but that (upon his sad complaint, that hee had neither money nor friend, to relieve him there , and that hee must needs perish) you gave him his *Parol*, (which in English is) as I suppose, you let him go at *liberty*, to return when required.

After this, *Drury* having acquainted you, that he had been sworn at *Guild-Hall London*, and given in evidence to the Grand Jury against *Major Faulconer* there, and examined upon part of what hee had been examined by you before. I perceive your naming Sir in these last words : But I pray (before you go any further) because *you* had examined him before in *one part*, was it unjust that my Lord *Craven* should examine him (or cause him to bee examined) on *another part*, to cleare himself ? Doth, or should *your* examination, take him off from being examined by *others* ? They did not examine him of *secrets* or *mysteries of State*, but of *Faulconers* perjury, and your *mysteries of iniquity*. Well, but then you were a man in power, and hereupon you say, that (*Drury*) shewing you the *Subpena*, you asked him, whether hee told them that hee was under the warrant of the *Council of State*, and under examination of *their Committee* of Examinations. As to that particular, amongst others, (but I must tell you, hee was not under their examination to that particular of *Faulconers perjury*) hee answered, no. Then you say, you asked him, why hee had not acquainted you with the *Subpena* before hee went to *Guild-Hall*, and was sworn (yea, there was his fault.)

fault) *since hee was a prisoner under examination, and under Parol?* To which (as you say) hee giving no reasonable answer, but that hee knew not what the business was, and such like; *when as (as you say) the Indictment could not have been drawn without the consent of, and converse with Drury;* (yea, still there was the sin) and *who, you say, was the chief witnesse upon which it was grounded, is being prepared and found that day.* (and had hee not been committed by you, *Faulconer* had been convicted that *Sessions*, of that perjury, which was afterwards proved, and himselfe confessed.)

But you go on, and say, *That you perceiving thereby how hee did prevaricate, and how things were done in design and combination against the State.* But say, Was it a design against the State, that the Lord *Cravens* innocence should be cleared? Oh base! Yes, now I remember my self, it was; for then the design against the estate of the Lord *Craven*, (in all likelihood of Justice) might have proved ineffectual.

But you go on, and say further, *that you not knowing what other inconvenience might come to the State by his (Druries) further liberty, since hee had made that use of it, aforesaid, reproved him therefore, (with that high language against him, and the Lord Mayor (as before) which you do not deny) received the Subpena from him, and taking of his Parol, returned him into custody, from Munday evening, to the Friday following.* And was it not to Friday evening following, as well as from Munday evening before? which you reckon up with a four nights, and no longer, and I say four dayes too, so long, that no proceedings could be expected that *Sessions* against *Faulconer*.

The last day of the *Sessions*, being no time for such prosecutions, but calling over the *Goal*, and concluding former businesses; and then you say, *upon information of the poverty of Drury, and that hee had no money to pay for his diet and lodging, which you knew well enough before, and have acknowledged, when you gave him money*

ney for his supper, and would not commit him, lest hee should perish. And now (you say) in *meer charity*, (when there was no opportunity for him at Sessions) *hee had his liberty upon his Parol again, and enjoys it.* Charitable wretch! And did you in *charity* commit him? Fie upon such base hypocrisie. And then you go on with a company of blinde supposals, to argue the *improbability* of your committing of him, to the end, to obstruct the proceedings against *Faulconer*, which are so childish, (and coming in but by way of additional aid, to your former answer, which is your chief bickler, but a silly one) I shall not trouble my self, and the Reader with, which if you think any thing worth print it, and I'll bee your *bondman*, if it any way help you; nay, if it don't further discover your folly; and I would have writ it, but that 'tis as *long*, as *impertinent*; and this is enough. And your main answer, which how it clears you, let all, or any man of *common* reason judge: And say, is *George Bishop* innocent in this matter?

Narr. page 40. And one thing more I finde charg'd against you *George*, which I suppose is an *unjust and indirekt* practise, and used by you in the matter of *Craven* and *Faulconer*: And in the Margin of the *Narrative* (where this matter following is spoken to) there is written, *Observe*; and 'tis observable, 'tis short, but home, and therefore printed in another Character, in these words, *By way of digression observe, that Druries and Briscoes informations, which Captain Bishop had taken, above twelve moneths since, and which tended to clear the Lord Craven, hee concealed, till this hour, that hee produc'd the same in Court, and never transmitted these twomens examinations to the Parliament, though before the Bill of Sale did passe, hee did transmit Bardseys and Kitchingmans re-examinations, taken by himself, and which hee apprehended made against the Lord Craven.*

Here now is a heavy charge; and certainly these proceedings (if true) are *very indirekt*, and hee cannot bee innocent: But hear him speak for himself, and I'll give you

you every word : And thus hee begins, page 44. of his own book, *What Captain Bishops employment was, is already spoken, his duty was to take, and to keep such informations, as concerned the Committee, and to do with them according to their, or the Councils, or the Parliaments orders; but neither the Council nor Committee ordered him to transmit them to the Parliament, though they were not ignorant of them, and several times shewed by him to some of the members of the Council, and to the Committee; nor did the Parliament call for them, or what papers concerning the Lord Craven were in the custody of the Council or Committee; nor take the depositions into debate, after the first vote of confiscation; and whether those examinations advantage the Lord Craven, let the reader upon consideration of what is already mentioned, and argued thereupon, judge. Nay, but George, let mee put in a word or two by the way; it had been very honest and fair for you, to have put down their examinations themselves, that the reader might judge upon them, for wee can't see them, nor must wee take your word.*

But you go on, *Nor were any papers at all transmitted by him, (meaning himself G. B.) to the Parliament, either for or against the Lord Craven; for Bardseys examination, when hee had taken it, hee sent it in to the Council, for Bardsey to make oath thereof, which after hee had made, it was put presently into the hands of one of the members (viz.) Mr. Gourdon to report to the Parliament, who received it, and lodged it with Mr. Scobel, it being not returned to Captain Bishop; and for Kitchingmans re examination, hee transmitted no such thing, nor was any such taken whilst the Committee for examinations was in being, Kitchingmans information being deposed by him at Haberdashers Hall.*

Now I pray, what's all this to the purpose? doth this excuse you? will you give mee leave to interrogate you? If you will not answer chuse, let the reader judge: You took such informations from *Dunry* and *Brisco*, did you not? 'Tis plain you did; Did not their depositions excuse and acquit the Lord Craven, and prove *Faulconer*

perjur'd? 'Tis plain they did: Had not *Drury* the original draught of the *Petition*, under *Faulconers* own hand-writing, which at his *Trial* was produc'd, and hee could not deny, and which hee contest upon his death-bed, to bee the *true and right Petition*? This is most certain, it cannot bee gain-said; the testimonies of these two men so vex you, that in your book, page 12. you do what you can to belpatter them as *incompetent* witnesses, because *Cavaleers*.

And whereas you say, *your duty was to take and keep such informations as concern'd the Committee, and to do with them according to their, or the Conncels, or the Parliaments orders*. Did any of them order you to suppress or conceal the testimonies of these two men? If they did, tell us who they bee, and wee'l say of them *almost as much* as wee do of you? You say *some of them* did know of them; like enough *such a businesse as this could not bee so managed, but by the knowledge* (and somewhat else) of more than one: It's plain that *Faulconer* was a perjur'd wretch in his testimony; hee was convicted of it by two, nay, three severall Juries, of men sworn to give true judgement; and upon his death-bed hee contest it, and his conviction was upon the testimony chiefly, if not onely, of these two men, who were the principal actors in the busines of that *Petition at Breda*, which gave colour to the Lord *Cravens* sequestration; and *Drury* at *Faulconers* tryal said, that what testimony hee then gave to the Court, hee acquainted you with, when hee was examined by you, and no doubt *Brisco* the like; and no question had the *Parliament* in general known of these testimonies, they would not so readily have *sequestred* the Lord *Craven*; nor would any *honest man* (advise who would) have *supprest* such testimonies, which would have discovered the truth, and prevented *injustice*, which is the curse and ruine of a *Nation*, and the way to render *Parliaments* (which should bee our greatest security) our greatest *plagues*, in committing or *counselling* such actions. And whereas you would *choak* your conscience, and *cheat* your

your reader with this pretext, *that some of the Parliament did know of these testimonies, and that you were not ordered to transmit them.* I say again, *No honest man* (that had it not in design to ruine the Lord *Cravens* estate) but would have made them known; or if hee had been commanded to the contrary, would have scorn'd to serve *unworthy* ends to any mans ruine: Come (*George*) come, you must not magnifie *Parliaments*, as if they were infallible in themselves, especially when *Knaves* are prosecutors, and as bad are *agents* or Ministers under them; and hee that shall readily obey their *unjust* commands, knowing them so to bee, (while there is time and opportunity to offer something to the contrary) shall instead of *honouring* them, do them the greatest disservice in the world, (*viz.*) wrong the innocent. I'll give you an instance or two within my knowledge; there were in the hands of *Sir Robert Rich*, then a Master of the *Chancery*, (put into his custody upon a suit depending in that Court) 204 Diamonds, with many other rich things of *gold* and *pearl*, and writings of great value, upon an information given in to the Committee for *examinations at Westminster*, that they were the goods of a *Lord*, then in armes against the *Parliament*; those goods were ordered to bee taken out of the hands of *Sir Robert Rich*, and put into my custody (which were the only goods of any *Delinquent*, or supposed *Delinquent* that ever were in my custody) it being none of my businels, as I have before declared: But this was by an *extraordinary* order, these things (taken by an exact inventory before witnesses) being thus in my hands, there came a *peremptory order* to mee, to deliver them out to bee sold, as the goods of a *Delinquent*; but I being satisfied by *Sir Robert Rich*, (who was an ingenious Gentleman) that they were brought into his custody, in the behalf (as I remember) of divers children and Orphans, I delayed the observance of the Order, till those who were concern'd (who they were I know not) had opportunity to *clear* them; & at last (by order) I re-delivered them to *Sir Robert Rich*, from whom I re-

ceived them. Now should I have *readily* observ'd their Orders, Orphans had been *ruin'd*, and the Parliament instrumental to an Act of *injustice*; and that *all* that are members of *Parliament*, are not *alwayes* such as they should bee. I'll give you one relation more, There comes an information to our Committee in *London* against a person for Delinquencie, pressed and urged very hard for a speedie sequestration; the reason of the *haste*, I perceived afterwards to bee, because the party concern'd (being a Lawyer) was in the *circuit*, and the prosecutors would fain have had him sequestred *before hee knew on't*; upon hearing the information and witnesses, I perceiv'd the bottom of the business to bee revenge; and private interests (to say no worse) their haste added to my jealousy, and I was therefore the more *slack* in furthering it. The next day (as I remember) one comes to mee to my house, from the Prosecutors, to offer me gold to speed the business. It would bee too tedious to tell you every circumstance, I refus'd it.

After this (now mark) one of the house of *Parliament*, comes to mee to my house, with recommendations from others of them, to *press* mee on; I gave him civil entertainment, but grew more *resolv'd* in the business. After this, an eminent man in the Parliament came to our *Committee*, and prest it, and told us, it was a business that many in the *Parliament* took notice of, and that if wee did not do it, they would take it into hearing themselves: I ask'd that Gentleman whether he came to *threaten* us, and told him wee were upon our oaths, &c. So that hee went away in *discontent*. Upon this (very speedily) an order comes to us to appear before the Committee of *Lords and Commons* for Sequestrations, to give an account for our non-prosecution; a *Colonel* in the Army was hee that promoted it, and it was backt (as I perceiv'd after) by divers members; my self appear'd *alone* in behalf of the Committee, they having Council (besides the Council for the State) to speak for them: It was as great a Committee of *Lords*
and

and Commons, as I ever remember, to have seen at any time, I so mannag'd the matter, (well knowing the *basiness* of the business) that it was refer'd back again to us, *where wee never heard more of it*, insomuch that the Colonel came afterward to my house to speak with mee, but by providence I was not at home, but he (as my family and neighbours told mee) *threatened* to bee revenged upon mee, but by Gods goodness (in whom I trust) I heard no more of him; now had I *yeelded* in this matter, an *honest* Gentleman might have been *ruin'd*; for if wee had sequestred him in London, (though hee had not much there) they would presently have sent down into the *Country*, and done the like there: The person is one of *worth* and *honor*, afterwards a member of *that Parliament*, and of the close Committee, or safety, (I have forgotten the title) and is *now* a member of this *present Parliament*, one so cordial to the *publike interest*, that I do profess, when I afterwards saw him (upon his return from the circuit) my heart *rejoyced* that I had so *appeared* for him, whom (upon my own knowledge) was so true a friend to the *Parliament*, for I well knew him before by sight, but did not know him by *name*, to bee the person prosecuted. I could tell you further (*George*) of others whom I have rescued from the jaws of ruine, upon *Parliamentary prosecutions*, and that upon base and packt knavery; followed with perjury, and by some of our own Officers, which I my self have *discovered*, and caused them to bee turned out: So that *George*, you must not *sculk* and hide your head under the shelter of the *Parliament*. And for the rest that followes in your *answer* and excuse, the reader will easily perceive you do but *quibble* and *trifle* upon forms and circumstances, which makes nothing to the substance of the business.

I shall not need to mention your zeal and earnestness at the *tryal* of *Faulconer*, in his behalf, nor your reflecting upon the *Judges* in these words, page 15. of your book, *The Judges in the issue summon'd not up the evidence*, which

they should have done. As for the *Jury*, you bestow this upon them, in the same page, *The Jury* (of the affections of whom for the Parliament, wee cannot yet understand) neither took any notes, nor ask'd a question, yet in a very short time were agreed in their verdict, and the next morning gave it into the Court, that *Faulconer* was guilty of the perjury mentioned in the Indictment: And then you go on, and say, That a man indeed, without divining, might have told which way the cause would go, by the countenances of the *Jury*, all along the tryal of the cause, as was taken notice of by many honest men, such as you are, no doubt. And then you sadly complain thus, But this is whatever honest man may expect in cases wherein the State is concern'd, when the unpardoned traitors, whom with the peril of their lives they discover to bee undermining the safety of a State in times of great danger, in the field, and under ground conspiracies, working towards the general destruction thereof, shall after the enemy is overthrown and prevented, bee permitted to come into England, when they can no longer do the Commonwealth mischief abroad, and to be good witnesses against such honest discoveries (risum teneatis amici) in such Traitors own causes, as to the lives, as hath happened to one of the States witnesses (*Faulconer*) in the very case now in question. And so you flirt upon the *Jury* again, page 47. I will not comment upon it, because I hasten to an end: But the man is very angry with *Judge*, and *Jury*, and *Witnesses*, (and as before) with the *Lord Mayor*, as no friends to the State, that *Faulconer* was found perjur'd, which yet hee himself hath confest himself to bee.

But why is *George* so angry, it seems hee is much concerned in it; for though hee a τ for good affection to the State, yet its reason that hee should bee consider'd; and therefore in my information from *London* (by a hand that is able to make good his undertakings) I am thus told, that hee (*George*) repaired to *Drury house*, and contracted for about 300 pound a year of the *Lord Cravens Land*, where, and when this argument was used, that

George is huge angry that *Faulconer* is found guilty of Perjury.

that hee might bee favourably dealt with, and considered in the purchase, for that *hee was the man that brought the Commonwealth so great an estate, and that but for him, the Lord Craven had not been put into the Bill of Sale*: and accordingly hee was favourably dealt withal: But Master Baker, Surveyor General to the Trustees, then reprehended the said *Captain Bishop* for so speaking, the scandal whereof was (it seems) like to prove so great, (as well it might) that hee relinquish't the contract; and when (in the last Parliament but this) this contract was laid to his charge, by the Committee of Parliament, appointed to hear the *Lord Cravens* case, and hee urg'd to answer, *whether hee did contract or not*: How (sayes my information) did hee *prevaricate and shuffle* with the Committee, and *put off an answer*, till hee did see there were those present, that were ready to produce the *contracts* out of the book; and then (to his *shame*, and admiration of the Committee) hee did confesse *at last*, hee did contract, for a considerable part of the *Lord Cravens* estate, but that hee had since that time *declined* the same: So that for all your pretences of *publike* interest, you drove on a design of your own *private*; and if the way had been honest, you might have done it, and you need not have *declin'd* it; and to back this, and to an end. Did not you write to a Gentleman, an acquaintance of mine and yours, (one imployed for the *publike*) to inform you of the quality and worth of a Mannour of the *Lord Cravens*, call'd the Mannour of *Hinton Norton* in Sommerfet-shire; and did not you afterward (in your Study) at *White-Hall*, tell him, that you inquired after it, for that you expected that the *Parliament* should reward your good service you had done for the State, in *sequestring* the *Lord Cravens* estate? Or words to that purpose.

And now Sirs, you that are to give your judgement upon *George Bishop*, upon the whole matter, what say you? Is *George* clear and innocent? Hath hee not *used*? nor doth hee not *know* of any indirect proceedings in that whole.

whole business of Craven and Faulconer ? of which hee makes such a bold appeal to the Almighty : Say , is it any matter, whether hee bee a *Quaker* or no , or what he is ? And if wee may judge of the *conscience*, honestly and perfection of the rest by him, may wee not conclude, as I undertook to make good , *That a man may bee as vile a person as any under heaven , and yet a perfect Quaker* ? If hee had repented of it, and (what in him lies) made restitution) it had been *somewhat* , I should have said nothing ; for who will upbraid a man with that, for which hee hath repented.

But hee still (like a *Quaker*) justifies himself, as if he had done no evil ; and I easily perceive the *bush* under which hee *hides* himself , and thinks no body sees him : For after his protestation, hee sayes, *Hee has had a large time of tryal , wherein hee hath neither wanted enemies for the sake of truth , nor they malice and opportunity to lay to his charge, could they finde, or were there any thing to be found against him.*

Simple fellow ! I wonder hee could mannage so great a business, with so little wit ; becaule the Lord *Cravens* friends did not indict him, but *Faulconer* , therefore hee *skillily* concludes, they could finde or say nothing against him. Doth hee not know , that it was for the Lord *Cravens* advantage, to lay all the blame upon *Faulconer*, and to charge him with the *malice* of it, (as well as with the *fact*) that so they might *convitt* him of *perjury*, which being done, and hee to his *convittion* , having since acknowledged it by his own *confession* ; and you having *confest* so much, and taken so much upon your self, to clear him of the malice, (all which they knew not, till you *confest* it.) Now all this , (as afore considered) they know what to say to you : By the *Law* (it seemes, and as the *Judges* gave their opinion) bare *forswearing* ones self, doth not bring a man within the compass of the *Law* against *perjury*, unless also it bee done *maliciously* and wilfully.

And now to deliver *Faulconer* from the crime and conviction

viſtion of *perjury*, *George* (at the tryal) diſcovers the riſe and ground of all this buſineſs, freeing *Faulconer* (upon his own oath) of any *intention* of evil and miſchief againſt the Lord *Craven*, (as knowing nothing againſt him, that might render him *culpable*, or any way ſequeſtrable, as you heard before) but *George* (having conſulted with ſome body elſe) by handſome contrivance and *mannagement*, hath brought it to this you now ſee; and by this confeſſion of *Georges* at the tryal, and *Faulconers* at his death-bed, it is now apparent by whom it was begun, and effected, even by him, who (as before hee confeſſes) *had the mannagement of the whole*.

And now if there were a *Starchamber* Court, or any place of tryal for ſuch praſiſes, they know whoſe *eares* and *estate* to require in part of ſatiſfaction. In the mean time, let the world judge of your *innocency*: *George*, you have a fair *estate* in land, plate great ſtore, rings and jewels, and cabinets, and brave hangings, &c. you can live without the honeſt calling of a *Brewer*, which you could not do before; you have not been a buſie *Biſhop* to no purpoſe, you have your *reward*; but take heed, it bee not in this life only: It may bee you may come to a reckoning, and give an account here for all theſe things, but ſure hereafter: The preſent *Parliament* hath taken cognizance of the Lord *Cravens* cauſe, and it is to bee hoped they will proceed ſo juſtly and impartially, that the guilt of *iniuſtice* and oppreſſion, ſhall not lie at the doors of the *Parliament of England*, and ſo become the ſin of the *Nation*, and draw a curſe upon the whole, for the iniquity of a few. However, look you to your light within, and let mee tell you thus much, if it do not ſtare you in the face, and fright you, 'tis a ſign you are *blinde* and hardened. I was deſired to aſk you, who did trepan *Colonel Andrewes* into a deſign, for which hee loſt his life, when as hee had given over all thoughts of *engaging*, till hee was moved thereunto by a *Trepanner*, as hee declared before his death? And who it was that trepan'd Sir *John Gell* into a miſpriſion of treaſon? And laſtly, who did

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trepan

repan Mr. Love, and some of that party? These questions are *proposed* by those who are no *babes* in the world, and yet honest; and they say, this *Bishop* can (if hee will) give satisfaction in. You know *George* what these things mean, and I know what the *last* means; and they advise mee, to read a book concerning Mr. Loves designs, and his death, written and pen'd by you, and they say, it will give the reader further satisfaction.

But you have dealt as craftily in the printing of *this*, as of the *former*, printed so few, and kept, or given so at your own dispose, that I cannot get it; and I am not so free to send to you for *this*, as the former, because you do not quote it *against* mee. But yet what I finde from other pieces I have met with in this matter, I will communicate to you, and the world, and this the rather, to shew you what an hypocrite you are, in charging us *Priests* (as in scorn you call us) with *blood-thirstiness*, and my self in particular, as in the title of your Pamphlet: you should have pulled the *beam out of your own eye*, before you reproacht us with a *mote in ours*. I suppose, ere I have done, (though it be prettily well done already) you will appear to be, not only a *blood thirsty*, but a *blood sucking person*.

And in the discourse of this. I shall discover the ground of your so easie an entertainment of the *thoughts*, (or at least suggestions) of *forgery* in mee, from those *practises of forgery*, which I shall declare to have been *really acted by you*, that you were a zealous prosecutor of Mr. Love unto (yea and after) death, is so manifest, that (as impudent as you are) you will not deny that you prosecuted him *after* death, appears by what you *published* against him, when hee had no being to answer for *himself*, wherein you endeavour *maliciously* to kill him twice, and the *latter*, with more cruelty than the *former*, killing his good *name*, and (what in you lies) making him a Reprobate, and an out-cast from God and glory. I suppose you will own that piece, call'd Mr Loves case, printed by Peter Cole, (as well as other books you publish against

against him) wherein you go about (most unchristianly) to *undervalue*, debase, and disparage that *comfort* and confidence hee professed to enjoy in and at his death; and this upon several accounts, which I will not recount, to avoid tediousness, one only I'll mention, to shew your spirit of *envy* and bitterness, it is the Animadversions upon the first Section, page 34. *Mr. Love*, (say you) it's more than probable, was not only vehemently exhorted, encouraged, importuned, but even solemnly, by all the sacred interests of high Presbytery, conjured by his Clergie companions, to die like a valiant and resolute Champion of the cause, and not to bewray the least grudging of any fear or repentance, for any thing hee had acted upon the service thereof, lest it should bee said of Presbytery, her glory was stained and betrayed by the cowardise of her first-born. And page 38. Here wee have the second part of the Theatrical flourishes of *Mr. Loves* confidence.

Much might bee animadverted, but I forbear; you have a strange spirit, that his comforts and confidence in God, trouble you. And then you go on to charge him with *hypocrisis* and *lying*, and other base imputations all along, bespattering, and bespotting, and sullying him (as you can), even to his last. I know what *slight* touches of charity you have now and then, and at the close of that Pamphlet, which are inconsistent, with that you had charged him before, as that hee acted the part of a most unchristian Calumniator, upon the Scaffold, in the very approaches of death, page 38. But page 46. you most unchristianly reproach him, and his doctrine.

Thus, whereas in purging himself (hee means *Master Love*) from the aspersion of lying, hee saith thus, *I hope you will believe a dying man, who dare not look God in the face, with a lie in his mouth*; intimating (say you) as if his being ready to die, was a bridle in his lips, to restrain him from lying: The truth is, (according to that principle of his, that hee whoever once truly believed, can never by any sin or wickedness whatsoever, loose the love and favour of God: His being ready to die in conjunction,

with a perswasion of his Saintship, should rather bee a temptation upon him, to lie, or commit any other wickednesse, than an ingagement upon him to *refrain* lying.

I have done with that; but I pray, that you may finde *more* favour and mercy from God, than hee found from you; and to that end, let him grant you grace to *repent* of these spiteful and most cruel prosecutions. As for your Prosecutions of him in his *life*, and of his *tryals*, I shall not enter upon the story of, although I have relations of it, it would prove too large an undertaking; nor will I insist upon your *rotten* and unfavoury language of the *Ministers* of the *Gospel*, whom in scorn you call his *Clergie companions*, you were fairly disposed for *quaking* then; nor will I debate the cause, which you maliciously in your former book (the Lord *Cravens* case) charge upon *Presbyterians in general*, wherein how rash, heady, uncharitable, and *unchristian* you are, let your self consider.

In page 22. of that book, you speak it, which (because it tends also to discover the suspicion, that even your self had, of the *injustice* of *sequestering* the Lord *Cravens* Estate) and do therefore endeavour to extenuate it from the circumstancy of the time when it was done) I shall lay before the Reader; and thus you give it forth, *The time when the Parliament gave judgement upon his estate*, (that's right, not upon his person, that had not offended) *was, when the Commonwealth was deeply imbroild in wars, and designs lay every where to blow up this Nation in all parts thereof; their Army in Scotland, and the Scots drawn into the field after their rout at Dunbar, ready to serve the desperate, and great designs and conspiracies laid by Mr. Love, those of the Presbyterie and the Kings Partie, then ripe and readie to break forth in all parts, all of which were the effects of that Treatie at Breda, where the Lord Craven was often with the King, and his Privy Council, (But doth any one person so much as say, that hee came to treat, or did treat? not one) and assisting his Officers*

ficers in their Petition for reliefe, to bee in a capacitie to serve him; (which you see was proved to bee a lye) and some of whom served in those designs, and otherwise, and of which the Parliament were sensible, (what was this to the Lord Craven) and the Lord Craven had manifested to most that conversed with him, his disaffection to the Parliament, and Supreme Authoritie, (no such thing is charg'd against him) in such times and cases, have many considerations, as the reason of their actions, which those who are without doors, neither know, nor apprehend, nor are to take upon them so to do. Thus hee.

The language in the last part of it, is inconsistent and incoherent, a kinde of non-sense; but this clearly is his meaning, (*viz.*) that the times being dangerous, (as hee describes them) have many considerations and reasons to sequester the Lord Cravens estate, which those who are not his Judges, (nor hee himself) are to know or apprehend, nor must enquire into. In plain English, the Lord Craven must lose his estate, and none must ask a reason, why? Are not these sweet doings? As hee himself sayes in another case, page 19.

But to go on with the matter of Mr. Love, Mr. Love and the Presbyterie are designing the Nations ruine, sayes George, if you may bee believed; and how honest you are even in your most serious protestations and appeals to God, appears already. But if you suppose (and that's enough with you) that Mr. Love, or the Presbytery designe the Nations ruine, you will bee sure (right or wrong) to accomplish these. I have heard say heretofore of the Marches in Wales, that a cause there, did seldom fail for want of prosecution, and good witnesses; you were a notable man to make an agent there; well, or ill fare him, who if a cause bee not good, can make it so: I shall not (as I said) ingage to the whole of your prosecution against him, I shall only notifie what I finde concerning your self, in a book written and published by Mr. Love himself, which (in the close) hee sayes, was finished the last day but one before his death; and at such a

time (what ever you say) men are most serious, and to bee believed. The title of it thus, *A clear and necessary vindication of the principles and practices of me Christopher Love, &c.* which book, hee sayes, hee writ for the vindication of his *name*, from those *obloquies* and reproaches, which by the *Sons of Slander* were cast upon him, (was not this you *George?*) who would fain have his *name* to bee buried, and not *above ground*, before his friends could bury his body under ground.

In this book of his, hee *complains*, that whereas at his *Tryal*, hee had a Notary to write for him, they took away *all* the books from him, so that *nothing* might come to *publick view*, but with what *additions* or alterations they please, to his greater disadvantage. But hee sayes, his hope is, that some *faihsful* pen or other, hath writ his defence, and the Witnesses depositions, which is done, and I have, and according to *them* hee desires, that his *innocency* bee judged, by indifferent, and *unprejudicated* men; it contains seventeen sheets, very large paper, and very small print; I shall not meddle with ought thereof, I shall only give in what I have from Mr. Loves own book.

In page 36. hee desires his Readers, that if *other slanders* (for hee had answer'd and wip'd off many) should be cast upon him that they would have so much *charitie*, not to believe reports raised upon him, when hee shall bee silent in the grave, and not able to speak in his own *vindication*.

And page 37. hee sayes, 'Tis very likelie that they (his Prosecutors) will not publish the depositions of the Witnesses in Court, but the private examinations taken from them in private and patche together by Master S. and Captain Bishop. They were not ashamed (sayes hee) to produce them, and read them in open Court. And hee sayes, some of the Witnesses had so much honesty left, as to disavow them in open Court; and therefore (sayes hee) believe nothing but what was sworn in open Court, nor all that neither, for some of the Witnesses swore *falsely*,

ly, as (sayes hee) *I made appeare in my defence.* In the same page, *I desire you* (sayes hee) *to take notice, that there is a lying Pamphlet put forth, entituled, A short Plea for the Commonwealth: In which there are many gross lies, especially in things which relate to mee, (and which hee himselfe is best able to speak to.)* Hee sayes there further, it is not *fit* for him to enter the lists with him; It becomes not, sayes hee, a *dying man* to write of controversies, which will beget *dispute*; therefore, sayes hee, I shall not answer the book, (though I could easily do it) but only sum up the many lyes hee relates, concerning mee. Thus hee.

And page 39. hee sayes, hee supposes *Captain Bishop writ that lying book.*

And then Master *Love* goes on, reckoning up his lyes in that book, and shewes wherein, and in the Margin, writes the *first* lye.

The *second* lye, and so on to the *eleventh* lye; It will not bee to any purpose to set down the *particulars*, because my Reader hath not the book, whereby to judge of the *truth* or *falsehood*; I shall therefore content my self, to give you what *observations* Mr. *Love* makes upon the *man*, and his *lying stories*.

In one place hee sayes, that if *Bishop* should name the person that should say the thing, (there mentioned) *every one that heard the tryal, would cry out shame upon him, (viz.) Bishop, for telling such a lye.* Hee sayes, another is a *gross* lye. And another thing hee charges him with, is a *loud* lye; and sayes, *It is well there were many witnesses to contradict him: And surely* (sayes hee) *if the Author of this book had not cast off all feare of God, and regard to the good name of his Brother, hee could not bee so impudent, as to affirme what hee did.*

To another hee sayes, 'tis *notoriously false*, and *abominably false*; and that although hee was *not ashamed* to say of him, as hee did in the *general*, yet hee durst not
instance.

instance in *any particular*, nor (sayes hee) will any other in my life time, whilst I can answer for my self.

To another (hee sayes) Hee that will bee so *shamelesse to falsifie my Petitions*, (which are made so visible) will not bee ashamed to *bely my words*: Where hee further sayes, hee (*Bishop*) charged him, that Master Calamy instructed him to speak as hee did; and that it was, *that Master Calamies goodtricks might not come to light*; both which, together with what hee charged him before, hee sayes, are *very false*.

To another, hee sayes, hee *wonders* the man is not *asham'd*, to fasten that upon him, which hee did. And again, hee sayes, if this man (meaning *Bishop*) hath *belied others* in his book, (whom hee names) *as hee hath done mee, there is not one true Page in all his book*.

And to the eleventh lye, thus; If this man were not an *Athiest*, or an *Antiscripturist*, the example of *Ananias* and *Saphira* might make him tremble, *lest hee should bee stricken down dead, with a lye in his mouth*.

And again, this *false and deceitful man*, would make the world believe, that this were proved against mee; and then concludes this matter thus, *These, and many other falshoods might bee found in this book*, if I should make a through search into it: Hee calls it (sayes hee) a *short Plea*, but I may call it, a *long lye*: And 'tis not, sayes hee, for the honour of the *present Government*, to have a *common lyar* to bee a *Pleader* for their *Common-wealth*.

And amongst all these lyes, (thus generally hinted) I have reserved one in *special*, wherein Mr. Love charges him not (onely with *lying*) but also with *forgery*, which hee brings in thus, page 38. *And because I am belied about my examination, before the Committees, and may bee more abused after I am dead, therefore I am necessitated to discover that juggling and baseness of Mr. S. and Capt. Bishop, about my examination, which I thought never to have made publick,*

Whiles

Whiles I was examined (sayes hee) before the Committee, *that pragmatical fellow, Captain Bishop, (who I suppose wrote this lying book) did put in six or eight lines into my examination, which I never said; hee supposing that I would bee so meal-mouth'd, as not to read it, or to put my hand to his forgery, without any more ado; but I did (to his shame) make him blot out, at least, six lines in my examination, which was but very short. Some of the Committee did ingeniously say sometimes, that I did not speak such words as Captain Bishop did put in: By his abuse of mee, who would not bee abused by him, I cannot but think, how hee injured other men.*

Hee goes on, I did refuse to put my hand to it, seeing I was abused by *Captain Bishop*; but told them, if they would give mee a Copy of it, I would subscribe my hand; but they denied mee a copy, which made mee suspect, they did not intend to deal fairly with mee, as I found true after: And then goes on, to shew wherein, and that to their conviction, and concludes thence thus; *Wherefore I beseech the Reader not to believe any thing that shall come forth, either pretended to bee my examination, or the examinations of other men against mee; they are but the forgeries and contrivements of Mr. S. and Captain Bishop.* And well might M. Love think how this Bishop injured other men, and that in the like kinde.

I have one instance more, under the hand of a godly, reverent, and faithful Minister of the Gospel, now being well known to most of the Inhabitants of this City, and many in London, so to bee, who writes to mee, that being to bee questioned about Master Loves businesse (as hee was, and imprisoned) Bishop (sayes hee) was Clerk to the Committee of Examinations, and wrote down all that I said; and added divers things, thereby endeavouring to insnare mee; for which I sharply reprov'd him. telling him, that I knew his birth and breeding, and therefore I did scorn to bee examined by such a one as hee was; at which, both hee and the Committee were much

offended, threatening to use much severity against me, but the Lord restrained them.

Now George say, Are not you a blood-sucker? Were not the *lives* of these men at the stake? Was not one of them *actually* put to death? I'll say nothing of the *many*, I need not, hee was known well enough in *England*, his death is bewail'd by *thousands*, and his name precious with *many* *godly*. I was once drawn away by your *dissemblations* and *lies*, to a prejudice against him; but now I see, that the most *innocent*, (when they fall into the hands of hucksters) may be rendred *culpable*: What *George*, what! Are not only the *estates* of men (great estates) small bits with you, but you can suck and swallow the *bloods* and *lives* of men, *Ministers* of the *Gospel* of our *Lord Jesus*! No marvel you turn *Quaker*, turn *Turk* man, or become a *Jew*, to whom the *name*, and *Gospel* of *Christ*, and *Christian* is odious; for shame bear not that *sacred name* any longer, lest it be blasphem'd by its *enemies*, because of you: Oh horrid and dreadful! not onely be a *common liar*, but to *forge*, to put in, and to add words, on purpose to insnare men; no marvel you *catch* at *Faulconers* words, but once spoken, and put them in *hastily*, to take away ones *estate*, when you *forge* and put in words many words (whole lines in a short examination) which were *never* spoken; and this, to take away mens *lives*.

And here, *ex ore tuo serve nequam*, out of thine own mouth, from thine own words shalt thou be judged: Look back, and minde thine own expressions, in thine own book, pages 7 and 8, where you charge mee with *forgery*, in one word, and which yet was not forgery, but a mistake, and that not in mee neither; and yet see your outcries and loud exclamations, *You may here see* (say you) *of what a false and mischievous spirit this Priest is; and what a devilish wickedness it is to forge in such a word, as for it, were it true, so would take away his (Foxes) life? What credit is to be given to what such a one saith?* And again, *Is not hee that can do this past blushing?*

blushing? Is there any wickednesse so great, that such a one may not bee well conceived to bee ready to act? Is such a one a Minister of the Gospel? Words need not further to expresse such an act, which in its very face is so manifestly wicked and abominable, a wickednesse not found in the Roll of those evils, which the Apostle mentions should make the last daies perillous. I'll say no more, I need not. Read the words, and remember your own actions, and apply.

But let mee ask you, were these *all*, whose blood you thirsted after? Did you not write a letter to a friend of yours in *Bristol* from *White-Hall*, that until *Calamy*, and some other of the *Priests* were dealt withal, as *Love* was, it would never bee *well*? I hope I shall one day get that book of yours, which you writ against him (mentioned before) viz. *A short Plea for the Commonwealth*. Those who have seen it; tell mee, it most fully sets forth the fierceness, and bitterness of your spirit, not only against him, but that you shew your *rancour* and malice therein, against many of the servants of *Christ*, whose names are yet precious in the Churches, and the memory of whom will *live*, when your name shall rot and *perish*; or if it bee mentioned or remembred, it shall bee with *abhorrence* and detestation, as infamous as poor *Faulconers* is. I cannot but remind that passage of yours in your *Throne*, page 34. where, because I said the *Magistrates* had their spots and failings, you say, they are no *Magistrates* of God, but men of *sin*, and the *born of the devil*: It spots and failings do (in your judgement) render them *thus*, Oh! what are you? mind that *Rom. 4.* beg. *Therefore thou art inexcuseable, O man, whosoever thou art (Jew or Gentile, Ranter, or Quaker) that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest dost the same things. (nay, infinitely worse) But wee are sure the Judgement of God is (according to truth) against them which commit such things; and thinkest thou thus, O man, that judgest them who do such things, and doest the same, that thou shalt escape the Judgement of God?*

But Reader, in this poor wretch, you see what a dread-

ful thing, and what a *heavy* judgement it is, for a man to bee given up of God; what wickedness so abominable, that hee will not *then* commit? So *Rom. 1. ver. 24.* to the end.

And see also, how the *Lord* doth punish hatred and contempt of his Miniltry and servants, and *Apostasie*, from the truth, with *hardnesse* of heart, and *blindnesse* of mind, giving them over to believe *lyes*, *2 Thes. 2. 10, 11, 12.* What a *fortijh* piece is this poor man become, to turn *Quaker*? But 'tis most true, *Shipwrack* of faith, and of a good conscience, are seldome severed, *1 Tim. 1. 19.* But yet (Countryman) come, there is hope in *Israel*, concerning this thing, there is still *balm* in *Gilead*; the blood of *Jesus Christ* shed at *Jerusalem* (though above sixteen hundred years ago) is as efficacious, as *prevalent*, as ever. Come man, leave *quaking*, don't trample upon, and despise the price of thy *Redemption*; I see thou art in the *gall* of *bitternesse*, and *bond* of *iniquity*; but come, *repent* of thy *wickednesse*, and pray to God, perhaps the thoughts of thy heart, (and the wickedness of thy hands, and the blasphemies of thy pen and tongue) may bee forgiven thee. Don't despise the riches of Gods *goodness*, and forbearance, and long-suffering towards thee; know, that the *goodnesse* of God (in this patience of his, in not cutting thee off) is to lead thee to *repentance*. Consider friend, there is a day coming, wherein the *Lord* will bring to light the *hidden things* of *darkness*, and will make manifest all *secret plots*, *contrivances*, and *under-hand counsels*; Repent, whiles 'tis called to *day*, lest thy heart bee more and more *hardened*, through the *deceitfulness* of sin; treasure not up *wrath* by *impenitence*, and *hardness* of heart; one true *repentant tear*, will avail more *now*, than *millions* of *yellings* and *howlings* *then*; our *Jesus* is able to save *perfectly*, and to the uttermost, all those who come unto the Father through him, meet him whom thou *slightest*, and make him thy friend.

And for a *close*, know and consider, that if you go on in *sin wilfully* and *impenitently*, (after you have received the

the knowledge of the truth) and that you despise the blood of *Christ*, there remains no *more sacrifice* for sin, but a *fearful looking for of judgement*, and of fierce indignation, which shall *devoure* the adversaries. And now *from henceforth*, let none of these *Quakers* trouble me, I have done with this generation; but if they will bee *troubling*, let them know, *I will not bee troubled*: And as for any further answers, replies, contendings, or debates with them, or him, being well *assured* that my ground work (on which my discourse and *discovery* is founded) will stand *firm*: I declare this, as my *Coronis*, my farewel to *Quakerisme*: As for their *doctrines*, or opinions, (in this, or any other of their Pamphlets) I think them not worth the *reading* (much less the answering) by any *serious* Christian, especially that hath *publick* employments, indeed, not of *any* one that hath ought else to do, but to make a *long voyage* to *Tarshish*, to fetch only *Apes and Peacocks*.

I conclude therefore with holy *Augustine*, *Tales judices velim, &c.* I desire such *Judges* of my writings, that will not *alwayes* require an answer, when they shall finde what I have written, to bee spoken *against*; those things (which being matter of *fact*) have clear *testimonies*, and (being matters of *doctrine*) have clear arguments and *authorities*: It were a prejudice and *disparagement* to either, to agitate them *alwayes*, upon the cavils of *ignorant* or *contentious* persons; therefore I end.

FINIS.



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